

Military Chaplain's Review

Winter 1989
The Unit Ministry Team

Introduction to the Winter Issue

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James H. Robnolt, Claude D. Newby

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Book Reviews

Professional Bulletin of the US Army Chaplain Corps

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Military Chaplains' Review

Winter 1989



Military Chaplain's Review

Professional Bulletin of the US Army Chaplain Corps

Chief of Chaplains

Chaplain (MG) Norris L. Einertson

US Army Chaplaincy Services Support Agency

Chaplain (COL) Herman Keizer, Jr., Deputy Director

Editor

Chaplain (MAJ) Granville E. (Gene) Tyson

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Articles should be submitted in duplicate, double spaced, to the editor, *Military Chaplains' Review*, United States Army Chaplaincy Services Support Agency, Riddell Bldg., Suite 401, 1730 K Street, N.W., Washington, DC 20006-3868. Articles should be 12 to 20 pages long; and when appropriate, carefully documented. Detailed editorial guidelines are available from the editor.

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Themes being considered for future issues:

Futures Issues

Religious Education

Persons interested in contributing an article on one of the themes listed above should coordinate early with the editor to insure that their contributions fits well with other articles planned for the issue.

The *Military Chaplains' Review* also prints an occasional “non-thematic” issue. Any subject having to do with chaplain ministry is appropriate for such issues.

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Introduction to the Winter Issue

Since the term "unit ministry team" has come into such frequent usage in our work, it seemed reasonable and necessary to devote an entire issue of the *Military Chaplains' Review* to defining that term. The response to our requests for articles was gratifying. Thanks to all the chaplains and chaplain assistants who wrote about their unit ministry teams and helped flesh out for us just what this means.

Chaplains Kuehne, Robnolt, and Newby have produced a definitive article in an historical review of unit ministry team development and how it has been established today as a reality. Their work gives us a basis for a real-life application of the doctrine.

We are grateful to the Navy Chaplains' Resource Board for their permission to reprint from their latest issue of the *Navy Chaplain* the articles on the Religious Program Specialist career field, the counterpart to our Chaplain Assistant MOS 71M. Perhaps comparison of how chaplains of another service operate with their assistants will enhance our understanding of unit ministry team functions in the Army.

Our Spring issue which had previously been designated as the "Futures" issue will have a change in emphasis: to Roman Catholic concerns for the Chaplaincy. Thanks to all who have submitted articles dealing with future topics. We will publish that in the Fall of 1989.

Finally, let me apologize for the late appearance of the Fall 88 issue. Due to administrative issues beyond our control, this issue was published much later than scheduled.

Chaplain (Major) Granville E. Tyson
Editor

The Unit Ministry Team; From Concept To Doctrine

Wayne E. Kuehne, James H. Robnolt, Claude D. Newby

Someone once observed, "The only thing constant in the Army is change." The organization, structure, rank, personnel and virtually everything about the Army Chaplaincy has changed over the years except its basic mission: ministry. This article seeks to present a sketch of how the "Forward Thrust" doctrine affecting Army Chaplains' ministry came into being.

Changes are the result of forces brought to bear on organizations. In 1977–1984, changes in how we as Chaplains organize and train for battlefield ministry brought about a new doctrine called "Forward Thrust" which became the vehicle for what we now know as the Unit Ministry Team.

Mission of the Unit Ministry Team

Within the structure of the Army it is essential to maintain the focus on mission. It is almost a truism to say that the Army is both responsive to, and driven by, mission. The corollary is also true: The chaplaincy is also responsive to, and driven by, mission. In order to fully understand (almost) anything of the Army or of the chaplaincy, one must be fully conversant with the missions. For discussion purposes only, let us agree that the Army's mission is fundamentally focused in maintaining a "warfighting" stance, and is prepared to go to hostilities and defeat any opposing force. By the same token, we should come to some sort of agreement concerning the mission of the chaplaincy. We, as a Corps, have two fundamental missions: one mission is operational, and the second one is staff. The operational mission is direct and unique—no one else in the Army is charged with accomplishing that mission: To provide and perform comprehensive religious support to soldiers—and soldier families—in war and peace, Armywide. The second

Chaplain (COL) Wayne E. Kuehne is the Director of Plans, Policy Development, and Training Directorate of the Office of the Chief of Chaplains, Washington, DC.

Chaplain (COL) James H. Robnolt is the Director of Combat Developments at the US Army Chaplain Center and School, Fort Monmouth, NJ.

Chaplain (LTC) Claude D. Newby is Chaplain at 2nd General Hospital, Kaiserslautern, FRG.

mission, the staff mission, is one that has been prevalent in the thinking of the chaplaincy for at least twenty years: to advise the commander on morals, morale, and matters as affected by religion. This staff goal is not quite as singular or unique as the operational, but it is just as critical. With an understanding of those missions, it is possible to begin to understand some of the essentials of the chaplaincy: Forward Thrust doctrine, pluralism, habitual association, assignment principles, and the religious and spiritual rites delivered to soldiers on the battlefield.

Concentrating on the battlefield religious support mission, we ask: where is that mission performed? To simply answer “on the battlefield” ignores the realities of training, readiness, and mobilization. The analysis showed that the battlefield support starts in garrison: from garrison to the soldier on the forward line of our troops (FLOT).

Rationale of the Unit Ministry Team

The fundamental principles of the chaplaincy to bring the soldier to God and God to the soldier—drives the vision on what must be done to meet the religious and spiritual needs of that soldier. There are two elements of that principle: the need of the soldier and the capability of the chaplain—and often the chaplain assistant—to marshal forces to meet those needs. The whole range of doctrinal and conceptual language rests on that bedrock of concern for and care of the soldier. It is bringing spiritual nurture to the soldier, where ever he or she is—on any battlefield, in any unit, at every echelon! When that principle is coupled with the mission of the chaplaincy, one begins to comprehend the rationale of the chaplaincy.

The chaplaincy has never strayed from the central core of its mission—to deliver rites, sacraments, ordinances, services, pastoral care and religious education to soldiers. The means of delivery has varied across the two hundred fourteen years of history, but the focus has not deviated. The soldier has the constitutional right to the expression of his or her faith in close accord with the traditions out of which he or she comes. The Chaplain, then, exists to meet that need. To accomplish that mission the Chaplain is to go to where the soldier is and not to force, or expect the soldier to come to him.

In Vietnam, the organization of the Army decreed that the chaplains and chaplain assistant were to be assigned “no lower than” brigade, with direct soldier contact happening through attachment to battalion headquarters. That is a critical distinction: assignment in contrast to attachment. Many battalion commanders came out of Vietnam bemoaning the fact that their chaplain was “on loan” from the brigade and not his own. Attachment status made the chaplain and the chaplain’s assistant seem like an alien or a foreigner to the unit commander and staff. However, those same battalion commanders lauded the effectiveness of the chaplains attached to battalions. They reported that the soldiers responded to the chaplains who went where they went and endured what they endured. Many soldiers and commanders pronounced the chaplaincy effective because they were located at the battalion. This provided the seeds of the “forward thrust” doctrine.

General Conversations and Forward Thrust

Since the objective of the chaplaincy is effective religious support, something needed to be done structurally to insure chaplains were located at the battalion level, so they might continue to be effective. The first key of that accomplishment was a conversation, or series of conversations which occurred between the Commanding General of the Training and Doctrine Command, General Donn Starry, and the Chief of Chaplains, Chaplain (Major General) Orris Kelly beginning in 1978. In 1980 the Army published *Airland Battle Doctrine FM 100-5, Operations* and moved toward Army/Division 86 reorganization. As part of the reorganization process, TRADOC required a front-to-rear Mission Area Analysis (MAA) of each functional element of the Army, including religious support. The MAA identified serious doctrinal inadequacies for religious support.

Based on the interest and energy of many Army leaders, and the transitions occurring in the Army tactical structures with Division 86, General Starry and Chaplain Kelly agreed to have the chaplains and the chaplains' assistants assigned to the battalion level rather than aggregated at brigade. This was coupled with the definition of the fundamental doctrinal principle of the chaplaincy, "Forward Thrust": The delivery of the religious and spiritual acts forward to the soldier on the battlefield.

The Unit Ministry Team began as a concept of how religious support could be synchronized with other functions in combat operations. Subsequently, it was written into doctrine in FM 16-5, *The Chaplain and Chaplains' Assistant in Combat Operations* where it is described as the functional vehicle to implement Forward Thrust Doctrine.

The Doctrine

The critical doctrinal point of emphasis was—and is—the delivery of the essential religious practices to where the soldier is. That doctrinal point is simple: in the vast areas envisioned for the battlefield of the future, the soldier deserves to have spiritual nurture and pastoral care brought to every location on the battlefield by one who is recognized and part of that unit. That alone, formed the foundational piece for the development of the Unit Ministry Team. The Unit Ministry Team exists to meet soldier religious and spiritual needs, and then to assist the commander in fulfilling the obligations around the free exercise of religion and "care and feeding" of the soldier. The battlefield had obviously grown too large to continue to think that a chaplain could cover it all alone, or to think of chaplain assistants only as drivers and "bodyguards for chaplains." Providing ministry on the battlefield required a team concept. The assistant had to be "up-trained" to become a key member of a team.

Only in understanding this doctrinal development over time, does the Unit Ministry Team make sense. Then it can be understood in its organizational perspective. It was created as an organizational entity or vehicle to implement Forward Thrust doctrine. Unit Ministry Team is not the doctrine. Forward Thrust is the doctrine of the Chaplaincy. That has been hammered out on the anvil of history and grown out of the experience in combat. The

Unit Ministry Team, consisting of chaplains and chaplain assistants, is the vehicle by which the doctrine is achieved! To say "Unit Ministry Team Doctrine", is incorrect. The Army Doctrine for the chaplaincy is Forward Thrust doctrine as reflected in FM 16-5, *The Chaplain and Chaplain Assistant in Combat Operations* (Dec 84). To achieve the doctrinal ends, as reflected in the operational mission, the Unit Ministry Team must be employed.

UMT at the Grass Roots Level

The value of the Unit Ministry Team is that it is located at the lowest level of unit assignment. The Team, in its appropriate mix of chaplains and chaplain assistants, is distributed throughout the force from battalion level through Corps and Theater. Within each echelon, whether at battalion or at corps, the Unit Ministry Team in its work becomes an identifiable asset to the commander and a valuable, known quantity to the soldier. This continuing relationship, known as "habitual association", establishes rapport and enhances effectiveness for the Unit Ministry Team. Within this continuing relationship which the team has with the soldiers, command and staff of a unit, there is a deeper and more profound concern for the total welfare of the soldier. This is coupled with a native awareness of the spiritual, moral, and morale climate of the unit. This awareness can be used to meet more than "just" the religious needs of soldiers.

UMT Meeting Soldiers' Needs

This spills over into another area of profound impact. Because of the continuing relationship, both the chaplain and chaplain assistant become deeply aware of the absolute diversity of the soldiers in their unit of assignment and do everything in their power to meet those soldier spiritual needs. There is the recognition of the soldiers who are Jewish, or Orthodox, or Roman Catholic, or Lutheran or whatever, and everything is done to secure services and sacraments which will meet each soldier's tradition and religious requirements. The providing of the specific rites for individual or collective groups of soldiers becomes a "can do" mission for either the chaplain or chaplain assistant in that unit. Strangely enough, in the providing of the rites, sacraments, ordinances, and services by the Team, there is a strong bonding and performance factor incorporated. The Unit Ministry Team achieves the mission (and succeeds) in "providing and performing comprehensive religious support".

The Chaplaincy has a mission (branch religious support), doctrine (Forward Thrust doctrine), and organizational vehicle (Unit Ministry Team) "system" in which each member has an essential role to fulfill. The Chaplain is the officer in charge (OIC) and is the "prime minister" so to speak. But he is not the only minister. The Chaplain's assistant is not required to provide or perform tasks which require church endorsement, ecclesiastical authority, or ordination. But as a team member, he has a distinct ministry,

in the free church tradition as a member of the "priesthood of all believers."

The activation of Unit Ministry Team functions within a unit of assignment demands the highest commitment from the chaplains and chaplain assistants. The mission is not to do what "we" want to do, but to effectively respond to what the soldier needs. That may call for adjustments in perspective, but never the denial of the fundamental tenets of faith. It may call for us to grow beyond parochialism, but never losing our basic roots. It will demand facing strange and frightening aspects of battle because we choose to serve where the soldier is. In the world of today, the Unit Ministry Team is the way to effectively meet soldier needs. On the battlefield of the future, soldiers will desire and need that which only the Unit Ministry Team offers: the means of Grace, words of hope and comfort, assurance of transcendent life, and the presence of God. That is the challenge and the opportunity.

Unit Ministry—A View From The Other Side

Richard K. Martin

The following is the keynote speech given at the Chief of Chaplains Unit Ministry Team training workshop at St. Louis, on 29 November, 1988.

It is great to be here with you. I haven't had this much attention since last summer when I took out my travelers checks in a market place in Morocco.

Unit Ministry—A Wide Angle View

I am not going to attempt to tell you how to train unit ministry teams or how to create teamwork or what chaplains are supposed to do or what chaplain assistants are supposed to do and how they are to divide those responsibilities. You have some smart people working on that and it will unfold in due time. What I want to do is take a wide angle view of unit ministry, wherever it happens and whoever does it, active duty and reserve components. I simply want to say to you, here's how it looks after being away from it for a couple of years. Here's how it looks from the other side, from the calm and contemplative life of retirement. Here's how it looks from the perspective of one who is still on the edge of the chaplaincy and still trying to penetrate the perimeter of the civilian church.

Remember Who You Are

The first thing I want to do is give you a gentle reminder of who you are. The most important lesson that retirement taught me was this: it's not what you were, it's who you are that counts. Because it's only when you figure out who you are that you can decide what you want to be.

By definition, you are in ministry, you are a part of a unit—and you are members of a team—chaplains and assistants alike. Of course, that concept needs a lot of clarification depending on your theology of ministry, your position in the unit, and your definition of teamwork.

Chaplain (COL, Ret.) Richard K. Martin is a United Methodist minister who retired from the Army chaplaincy in 1986, when he was the Command Chaplain, USAREUR. He currently is living in Tampa, Florida, where he has discovered a beach ministry.

With regard to ministry, I suspect that most of you believe that there are certain things reserved to the ordained or certified clergy that should not be delegated to non-clergy. On the other hand, perhaps there is a validity in what is called "the ministry of the laity" that we may not have fully recognized.

The Catholic Church is certainly wrestling with that issue. If you read last week's National Catholic Reporter, (November 21, 1988) You noted that 10% of all parishes in the United States are without a priest. This is leading to a re-definition of ministry, what it is and who can do it. I think you need to be involved in that debate, because it's directly related to who you are.

Likewise, I think you need to be very careful about how you write doctrine for the UMT, lest you end up in another constitutional crisis, one that is self-inflicted rather than externally imposed.

Strengths and Challenges

Having sounded that note, I hasten to add that unit ministry is a concept that makes sense for the Army. It is a good way of doing things. So, I hope you don't tinker around with it too much. It almost guarantees that every soldier and every family who wants and needs and is entitled to religious support can get it. Mothers and fathers out in the civilian world whom I talk to appreciate that.

Every person in every unit is within the purview of some unit ministry team ... at least, theoretically. The system doesn't always work right because there are human beings working it. But overall, it's a pretty good system. Compared to what I have seen in the civilian community, it's a great system. It has a lot of strengths and I want to remind you of some of them, because occasionally we need to think about what's right in our work rather than always struggling with what's wrong. We need to think about how important we are in the process of humanizing an institution that is trained to kill people and break things. We need to think about the enormous power that we possess and remember the source of that power.

On the other hand, for every strength, there is another side. And that other side is not weakness, it is challenge; it is opportunity.

I understand that the senior leaders of the Army are no longer talking about the "freedom to fail," that little phrase we picked up in the O.E. generation. Rather, they are talking about the opportunity to succeed. Big difference. I like that. Because I'm an optimist by nature. Why else would I buy season tickets to the Tampa Bay Buccaneers?

I know a young man who is being released from the Army this week—he didn't finish basic. He carried too much physical and emotional baggage with him when he enlisted, and he didn't make it. He had an opportunity to succeed. Unfortunately, he did not succeed in that effort, but he didn't fail either. He learned something about himself, and when I talked to him on the phone the other night he said, "I know now what I have to do. I will get the help I need and go on with my life."

I like that.

The Strength of Diversity

One of your greatest strengths is something that you already know. It is in the back of your minds, but I want to tell it to you as a fact. It is the freedom to live and work in a multi-denominational, multi-faith environment. It is the freedom to gather the energy of diversity and focus it on a common mission. There is strength in diversity. And you have the magnificent opportunity to draw upon that strength for the spiritual well being of your soldiers and their families. God has just given it to you. I hope you view it as a privilege. It's the great religious experiment. And it works.

In the civilian community, with few exceptions, there is not the opportunity to mobilize that strength the way you do in the Army. They would love to be able to do it. But it's far more difficult. Many cities have what is called a minister's association. It claims to represent the religious community of that city. In the press it claims to speak for the religious people of that city. Frequently, it does not. It represents only a segment of the religious community. In my city, there is no representation from the Jewish community, little from the Catholic community, almost none from the black and Hispanic communities. And even with what's left it is almost impossible to find a common ground for discussion of really serious community issues. On the other hand, when you speak as a unit ministry team at a major command level or a post level or a division level, or any other level, you can sound forth the collective wisdom that comes from diversity. And it can make an impact. It can address issues that are of concern to the whole community and do so without demeaning or degrading or attacking the beliefs and practices of any individual within that community. That's religion at work. That's unit ministry that makes a difference. You can do it. And you can be thankful for it. It's one of your great strengths..

The Challenges of Diversity

However, along with that strength there are some challenges. One is to figure out how to cooperate, how to be mutually supportive and still be true to your own faith, how to quit attacking each other and attack the issues that confront you.

I know that fussing with each other is a long and valued tradition in religious communities as far back in history as you care to go. But I know, too, that it drains away precious energy that could and should be focused on needs within the unit you serve.

I believe that affirmation usually works better than condemnation. I know, also, that you must provide for the spiritual needs of all of your people, and if we have chaplains and assistants who haven't accepted that notion, they might need some gentle persuasion. If that doesn't work, you might suggest that they seek employment elsewhere.

I know that chaplains and chaplain assistants are not exempt from the "free exercise" provisions of the Constitution. You have a right, as well as an obligation, to be true to your conscience and to be faithful to your church or synagogue. I know, also, that for unit ministry to be effective, those

rights and obligations must be exercised in a spirit of cooperation and with a clear focus on who you are and whom you serve.

I had a great time recently with the 82nd Airborne chaplains, wrestling around with these issues. Wil Parker can tell you about it. We took an idea that Dan Davis developed and went through a process of faith sharing. We talked to each other about what God means to us, what God has done to us and through us and with us. We shared things of the spirit, some of which we had never before shared with other clergy. We talked about and took ownership of the essential elements of our faith. We listened. We listened to each other. We learned. We learned about each other. And we gained a new understanding of each other, because now we had put aside the facade, the rank, the position, the forms, the practices. Now we were dealing with each other as soul-mates. I commend to you that kind of professional training, because it gets us right to the heart of the issue of cooperation without compromise.

I'm sure each one of you has a favorite story about cooperation without compromise. Mine happened in Thailand, when I had been in the Army less than three years.

I was with the 809th Engineer Battalion way out in the middle of nowhere. A civilian Redemptorist priest came out from Bangkok every week end. So a few weeks before Easter we decided to have an ecumenical sunrise service—Protestants and Catholics—side by side. As we planned the service, we arranged to have a piano to accompany the hymns. But I thought it would be great if we had someone to play the trumpet. Now engineer battalions in those days had lots of good bulldozer operators but not many trumpet players. Anyway, I put out the word, and got no response. Until the day before Easter when a young soldier stopped by and said, "I understand you're looking for a trumpet player."

I said, "I sure am."

"Well," he said, "I'm Jewish, but I can play the trumpet. If you don't mind, I don't mind."

And I said, "I don't mind."

So on that Easter Sunday in 1964, far from home, there we were. Practically the whole battalion was sitting out in a field that was as beautiful as any cathedral I had ever seen. Up front were three people: a Protestant chaplain, a Catholic priest, and a young Jewish soldier playing to the top of his lungs, "Christ the Lord is risen today"

After that, I knew that anything was possible in the Army. It was so simple in those days. It's much more complex today.

It's a big challenge. And it's not the only one. Once you figure out how to live and work with each other, there is the challenge to figure out how to live and work in the joint arena; how to live and work with the Air Force and the Navy in joint and combined operations. I'm sure for some that is the cousin that you would prefer to not talk about. But it's time to talk about it. It's time to think about it. It's time to do something about it. Because it's here. The unified commands are running the show.

That was obvious to me in 1985 when we started to think about chaplains on the staff of EUCOM. The CINC's of the Unified Commands

suddenly had vast new power, including the power of the budget. So the handwriting was clear. Later that year Wil Parker put a piece of paper on my desk and said, "Congratulations, you're the EUCOM Chaplain." I said "What's that?" Actually I knew a little bit about it. I knew it wasn't going to go away. I knew it was the wave of the future. I knew we'd better get on board.

The U.S. Army Unit Ministry Team is in the joint arena. It raises some tough issues: supervision, shared resources, tasking authority, relationships with the Chiefs of Chaplains of the services, common training, and lots more. Nevertheless, from now on, I believe that training for the Unit Ministry Team had better include something along these lines. That's the way it looks to me, from the other side.

And when you get all of that figured out, consider another challenge: how to live and work, cooperate with and be mutually supportive of chaplains of other nations.

We do that fairly well now in one-on-one situations in Europe and in Asia, but I suspect that we have a long way to go before we have doctrine in place that represents a thoughtful framework for ministry in the multinational commands, especially in a mobilization scenario. I know it wasn't in place in NATO two years ago, and unless Don Shea and Harvey Schaffer have performed miracles, it probably still isn't. Another challenge.

So, when you get all of those figured out: how to work cooperatively among yourselves, and with the other services, and with our allies around the world, then you're ready to speak with authority about unit ministry. That's a long way from one chaplain and one assistant at one battalion who call themselves a UMT. But I think all of those issues demand consideration when it comes to training.

Ministry of Presence

You have other strengths for which you can be thankful. One of them is your ability to be with the people whom you serve. It's even a command expectation. You are able to freely move among your people, where they live and where they work, where they play and where they struggle, where they are busy and where they are bored, where they are safe and where they are in danger. You are there. That is a strength. That is a freedom. That is a joy.

So, in knowing your people, from the tiny little world of the private to the vast and complex world of the general, from the agonies of adolescent children to the struggles of overworked parents, you can make a difference, because you are there. Perhaps more than any one else, the UMT can make a difference when it counts.

Whoever first talked about a ministry of presence had a good insight. There has been a lot of progress over the years. When I came on active duty in 1962, my assistant and I would go sloshing around in the training areas of such beautiful places as Fort Pickett and Indiantown Gap, and often soldiers would say, "Chaplain, what are you doing out here?" I don't think they say that much any more. Now they say, "Chaplain, where have you been? We

haven't seen you in the last couple of days." Quite a change. A healthy change it is. The privilege of being with your people.

Strange and interesting things can happen simply because we are there. Just before I left Europe, I traveled with a German television reporter who was making a film on the religious life of the American soldier. We went all over the place and talked to a whole bunch of people. All along the way, the young reporter couldn't get over how we could freely move around and be with soldiers wherever they were.

There was one episode that I shall never forget. We were out near the border at an interesting little place called Hof. We went into the mess hall to have lunch. There were 25 or 30 soldiers sitting around, staring at this long-haired reporter and scruffy looking camera man. The reporter walked around the mess hall, chatted with some of the men, and, almost jokingly said, "Does anybody here have a Bible?" Sure enough, much to the surprise of the reporter, a young man over in the corner said, "Yes, I do." He reached under his chair and brought forth, not a little pocket New Testament, but a full size Bible: leather cover, zipper, Cav insignia on the front. "I take it everywhere I go," he said.

Soon the camera was rolling and the young man was reading his favorite passage: "The Lord is my light and my salvation, whom shall I fear?" (Psalm 27:1). He didn't have a radio voice. Some of the words were not crisp and clear. The cadence was a little off. He was nervous. But it was a powerful expression of faith that happened spontaneously because we were there.

After the reading, the reporter said to the soldier—still on camera—"You know, it says in that book that you should love your enemies. But you are a soldier, do you love your enemies?" Without a moment's hesitation, the young soldier looked him in the eye and said, "Yes sir, I do. The people on the other side of that wall are my brothers and sisters and I pray for them every day. I pray that someday we will not have those walls and fences that separate us. But until that day comes, I am a soldier, and I will do my duty."

Now if we had written a script for that young man we couldn't have done better. It was no script. It was all spontaneous, because we were there.

By the way, some weeks later that TV program was broadcast from West Berlin and from other places along the border. We will never know what it meant to those who saw it. But I'll guarantee you it gave them a different look at the American soldier.

One of your great strengths is your ability to be with your people. Again, it's not like that in civilian life. Civilian clergy rarely meet their people in the workplace. Oh, the CEO might take his pastor to lunch at a fancy country club, but the pastor rarely gets on the inside of that business, rarely has a voice in the policy debates, in the moral and ethical struggles that go on with increasing frequency these days. It's no wonder that the distance between the pulpit and the pew is so great that sometimes we hear only a faint echo of truth.

There are exceptions, of course. There are churches that sound forth a prophetic message, that do a much better job than most military chapels of

trying to get people focused on issues of social justice and human need. But they are few, and often they are like a voice crying in the wilderness.

Obviously, for you, there is a challenge that goes along with this strength: a challenge to say something and to be something. There is a challenge to stay focused on those whom you serve and say something to them that has substance, something they can understand. At the same time, there is a challenge to sort of be the kind of person you're asking them to be. Fredrick Beuchner reminds us of how important it is that the great truths of God, the eternal verities, be translated into the language of the people. "The only language people understand is their own," he said. (Buechner, *Whistling in the Dark, An ABC Theologized*, San Francisco: Harper & Row, 1988.) I saw his point illustrated again last summer: American tourists in Spain who believed that if they spoke English loudly and slowly everyone should be able to understand. Not so. It has to be translated. When it comes to the word of God, that's our job.

For you who have the privilege of still having a regular chapel program, or even an occasional sermon, there is the challenge to represent well the God whom you proclaim, to say something for God's sake, to remember the admonition of the old New England Puritan: "Thou art a preacher of the Word, mind thy business."

I've heard some good preaching in Army chapels—most of it by people who are in this room this morning. I've also heard a lot of sermons that missed the mark—not because of a misunderstanding of the Word of God, but because of a failure to relate that word to those who sit before us on Friday evening or Saturday evening or Sunday morning or in the field on Monday. Considering we have this wonderful freedom to be with the people whom we serve, is it too much to ask that we preach sermons that speak to their needs and develop programs that get them excited about religious values and spiritual growth? I think not.

When Secretary of the Army, John O. Marsh, Jr., talks about training in the Army, the first thing he says is that it ought to be interesting. So should our spiritual training be!

For many of you who are in administrative positions, you probably have a more difficult task. Your challenge is to set the example, to be the kind of person that you would like for your soldiers to be, to be sensitive to command policies and practices that have great moral and ethical implications, and speak a word of spiritual truth in that arena.

We had an interesting battle in Europe over the issue of a lottery of all things. Some of you here remember that. We laughed at it at first, until we discovered they were serious. The bureaucratic wizards decided this would be a great way to raise money for morale and welfare programs. After all, back in the United States they were collecting billions of dollars a year. If it worked there, why not in the Army? But what a strange way to run an Army. Well, we spoke with all of the strength that we could muster. I'm not sure how much influence we had, but we had credibility, they listened, because we knew the soldiers who would suffer most. We had been with them, because the very nature of our mission required it.

I do not see a contradiction between administrative jobs and ministry, because it is often in the administrative arena that you meet the Oliver Norths of the world: those bright young officers and NCO's who dazzle you with their personal moral standards, but who, on the job, sometimes find that morality gives way to expediency and sometimes get the Constitution twisted in the name of patriotism.

It is often in the administrative arena that you meet the John Paul Vanns of the world. Those bright young officers and NCO's who, in their jobs, stand like moral giants (that's Neil Sheehan's phrase), but in their personal lives, flounder around like moral degenerates. By the way, I hope you have read *A Bright Shining Lie: John Paul Vann and America in Vietnam*, by Neil Sheehan (Random House, 1988). It is a very interesting account of Vietnam.

It is one of your strengths that you can be with your people. It's one of your challenges that you have something to say when you're there, and that you say it so that it's interesting and exciting, and that you set an example that is consistent with what you're saying. How to do all of that is worth some portion of your unit ministry training.

Power, Position and Identity

Finally, I have one more observation about unit ministry. It has to do with power, position, and identity.

You have the privilege of operating from a dual power base: one that the Army gives you and one that God gives you. One is what you are; the other is who you are.

One of your strengths is that within a huge organization called the United States Army, you have an established position, (that's a bureaucratic word meaning "job"). But your position gives you status and your identity gives power. You are recognized by the branch insignia; you have rank so they know how much to pay you each month; some of you have a patch on the right sleeve that sends a message; sometimes you have a decoration or two, if you had someone in your office who could write well. You have status that defines what you are. You have power to get things done within your unit. That's OK. That's important. The thing to watch out for, it seems to me, is what C.S. Lewis called "the pleasures of power," something he regarded as a dreadful sin.

The folks at IBM recognized that a long time ago. IBM no longer talks about the power of position, but they talk about the power of purpose. Translated for us, that means spiritual power. It is the power of your ordination if you are a chaplain, the power of your commitment if you are an assistant, and the power to be God's people, in ministry together, to bring the great spiritual truths of the ages to bear on the human predicaments of soldiers and their families. That is your spiritual power and it is greater than all of those other things put together. The challenge is to operate out of that spiritual power base, to use your status, your rank, and your credibility, as a basis for ministry. When you do that, I just have a feeling that there is hardly any time left to be feeling around about assignments or jockeying for

status or maneuvering for position. Rather, in the words of one of my bishops, you can go where you're sent, stay where you're put, and serve God with every ounce of energy that is within you.

The real power of the Unit Ministry Team, is that magnificent privilege that God has given you to be on the forward edge of the spiritual battlefield, to take people by the hand and walk with them through the human minefields, to be involved not only in war games, but also in the greatest peace mission known to humanity, to speak an intelligent word on God's behalf, and to be an example of what it is that you're talking about. Because, when it's all over, when you hang up that uniform with all of its symbols of honor and status and rank and position, the only thing that matters ... is the spiritual power that is within you.

That's the way I see it. That's my view ... from the other side.

Conclusion

I close with the words of St. Augustine as he finished writing *The City of God*: "I think I have now, by God's help, discharged my obligation. ... Let those who think I have said too little, or those who think I have said too much, forgive me; and let those who think I have said just enough join me in giving thanks to God. Amen." (*The City of God*, by Saint Augustine, Translated by Marcus Dods, N.Y.: Random House, Inc., 1950.)

Unit Ministry Team Training In United States Army, Europe

Bernard H. Lieving, Jr. and William D. Crouch

The Unit Ministry Team (UMT) is a reality. Army Regulation 165-1, "Chaplain Activities in the United States Army", Field Manual 16-5, *The Chaplain and Chaplain Assistant in Combat Operations*, and Field Circular 16-50, "Unit Ministry Team," make it so! However, saying it in the doctrine and making it work at the unit level are two different things. We all know that the success of the UMT is largely based on the relationship of the two people, the chaplain and chaplain assistant, who form the team.

Cognizant of this, in 1987 the United States Army, Europe, Command Chaplain, Chaplain (Colonel) Donald W. Shea decided to take a major step to assist USAREUR UMTs in making the doctrine work. He directed that the previous annual separate training conferences for chaplains and chaplain assistants be combined into one event, the USAREUR Unit Ministry Team Annual Training (UMTAT).

Chaplain Shea's idea was not original with him or his staff. In 1985, Chaplain (Colonel) Richard A. Brandt, then Director of the USAREUR Religious Resource Center (the training section of the USAREUR Chaplain's Office), recommended such joint training. The reaction of both chaplains and chaplain assistants was skepticism. "Why change the well-established status quo for something which might not work?", was the typical response. The idea was ahead of its time. However, in 1988, Chaplain Brandt's dream was fulfilled.

Bringing chaplains and chaplain assistants together for training is nothing new for the U.S. Army. Many CONUS installations and USAREUR units and communities have extensive UMT training programs. The Chief of Chaplain's UMT Professional Training Workshop (formerly the FORSCOM/TRADOC Conference) is a joint event for select chaplains and chaplain assistants.

Chaplain (COL) Bernard H. Lieving, Jr., is Director of the USAREUR Religious Resource Center in Mannheim, Federal Republic of Germany. He is a United Methodist.

SFC William D. Crouch is the NCOIC of the Religious Resource Center in Mannheim, and is a United Methodist.

However, the USAREUR event is unique in that all chaplains and chaplain assistants within the Command would train during a two-week period. And the training would not be limited to select individuals or only the higher ranks. Privates to colonels would participate in the training and UMTs would attend the event together, as intact teams.

Both excitement and resistance greeted the announcement of the first USAREUR Unit Ministry Team Annual Training. The idea was discussed, debated, and most took a "we'll wait and see" attitude. Organizers, instructors, and UMTs were stimulated by the new challenges such an event would provide.

Unit Ministry Team Annual Training organizers had to provide billeting, meal, and logistical support for perhaps the largest chaplaincy-related training ever conducted. Instructors had to find means to provide useful training for the diverse audience separated by age, rank, and experience. Communities were forced to look at organizational structure to determine the formation of UMTs. Units were challenged to gain command support and provide religious coverage during the team's absence.

The 1988 USAREUR Unit Ministry Team Annual Training was conducted 10-14 & 17-21 October 1988 at the Allgau Stern Hotel in Sonthofen, West Germany. 740 chaplains and chaplain assistants (plus some family members) attended the training.

Special guests included the Chief of Chaplains, Chaplain (MG) Norris L. Einertson, and the command Sergeant Major of the Chaplain Regiment, CSM James A. Schonefeld. Also present were Navy and Air Force representatives from the U.S. European Command.

Instructors from USAREUR, the U.S. Army Chaplain Center & School, and The Academy of Health Sciences provided training on the theme "The UMT: Combat Ready Professionals." The instructional staff also included personnel from the Combat Arms, Military Intelligence, Judge Advocate, and Medical Corps specialties. Since the basis for the UMT doctrine is ministry on the battlefield, the majority of the training centered on information and skills required in combat.

The training schedule was heavy; each participant attended mandatory and elective training modules, plus plenary sessions. Modules on UMT Doctrine, AirLand Battle, and The Threat were mandatory for all participants. Elective modules were:

Battle Fatigue Ministry	Death & Dying
Forming the UMT	Mobilizing the UMT
UMT Spirituality	Chaplain Funds in Combat
The Role of the NCO	The UMT in NEO
Training New 71M SQT Tasks	Ministry to Dying Jews
Ministry To Dying Muslims	Ministry to Dying Catholics
Women's Issues in Combat	
Ministry to Victims of Traumatic Stress	

Special addresses were presented by the Chief of Chaplains, the CSM of the Regiment, the USAREUR Chaplain, and the USAREUR Chap-

lain CSM. Additionally, representatives from DACH Personnel and Ecclesiastical Relations Directorate and the Total Army Personnel Agency discussed personnel issues and conducted private interviews.

The initial resistance to the combined training was not manifest during the event. Relationships were strengthened, UMTs challenged, and most participants were convinced that UMTs could and should train together. One chaplain concluded, "Seeing the chaplains and assistants together seems so natural, I hardly remember the time when we weren't together."

Like any new program, there were positive and negative aspects. Future events must focus on intact UMTs working closer together in the actual learning experiences. Hands-on learning opportunities must be provided in addition to the theoretical presentations.

As the evaluation process continues, the most positive note coming out of the UMTAT is that USAREUR Unit Ministry Teams have taken another step to make the Forward Thrust doctrine work. Unit Ministry Teams are training together.

Unit Ministry Team: A Divisional Approach

Thomas R. Smith and Gary H. Dahl

The success of the Unit Ministry Team (UMT) at any organizational level requires that the doctrine be employed at all levels of the technical chain. This philosophy formed the foundation of all ministry activities when our division UMT was formed in July of 1988. We made a conscious decision not only to exploit the potential of Forward Thrust doctrine throughout the division, but to attempt to set the example insofar as was possible in our own office.

Unit Ministry Team Formation

This decision forced us to identify some of the implications of this goal for our mission. For example, we had to clarify our thinking as to how the division chaplain, the deputy division chaplain, the chaplain assistant supervisor, and the other chaplain assistants in the office would relate to each other.

Using the Myers-Briggs Type Indicator as a tool, we attempted to discover the interests, assets, strengths, experiences, and personal goals of each member of the staff. It was necessary to establish some minimal procedures which each person could count on from each other member of the team. From the office's mission requirements, each person was free to select tasks he or she preferred. Those tasks nobody wanted were distributed where they could best be accomplished.

The major exception to this freedom to select tasks was that the division chaplain was identified as the final authority within the office on

Chaplain (LTC) Thomas R. Smith is the Division Chaplain of the 3rd Armored Division (Spearhead) in Frankfurt, West Germany. A United Methodist minister, he holds the M.Div. from Candler School of Theology and the Ph.D. from Florida State University. He is a Fellow and an Approved Supervisor in the American Association for Marriage & Family Therapy.

Sergeant First Class Gary H. Dahl is the NCOIC of the Division Chaplain's office in the 3rd Armored Division (Spearhead). A veteran of over 17 years as a chaplain assistant, he has served as a brigade NCOIC, Corps NCOIC, and as Project NCO in Combat Developments and Team Leader for the *Soldier's Manual* at USACHCS.

everything—end of discussion, no negotiation. This point is emphasized because we are convinced that the UMT cannot succeed at any level unless the chief of the team is clearly identified and actually functions in that role.

A senior chaplain assistant once shared an illustration of this truth which teaches the point well. He drew a parallel between the UMT's functioning and that of a crew for a crew-served weapon. Members of a howitzer crew are trained to perform different tasks, each of which is important. They learn how to read compasses, aim the weapon, load it, clean it, and move it. The goal is to become so professional that they can perform these tasks at any time. But that does not mean they are free to go to their howitzer at will and fire off a round. First, they must have a firing order. Somebody must give them the authority to perform these tasks for which they are trained. As important as each member of the UMT is to the success of its mission, nothing can substitute for the authoritative (though not necessarily autocratic) role of the chaplain in charge of the UMT.

Therefore, in each of the three major thrusts of the division UMT's mission (direct ministry to soldiers and families, support of ministry in subordinate commands, and UMT training), we have attempted to reflect this basic philosophy.

Inclusion

In this forward-deployed division, we may have the best opportunity within the Army to demonstrate the effectiveness of UMT doctrine. We have attempted to involve all members of the UMTs in planning for field exercises, coordinating with adjacent UMTs for coverage during deployment, as well as sharing assistance and information.

We include chaplain assistants directly in the meetings of the major subordinate command chaplains. These monthly gatherings provide a forum for discussing timely priorities and for sharing information horizontally and vertically. The chaplain assistants' inclusion in these meetings is our way to ensure that all are working toward the same goal and to broaden the perspective on each issue. It has been gratifying to see the rich ideas which have emerged from some of these meetings. All members of the UMTs are also invited to each division-sponsored UMT social event.

We demonstrated the efficacy of Forward Thrust doctrine at the division level in one emergency situation that might even be seen as a minor precursor of combat crises. A major soldier's retreat with our German partnership division had been planned months ahead of time. The division chaplain was to lead the American group and conduct portions of the program. However, three days prior to its opening, a major crisis occurred within the division headquarters requiring significant pastoral intervention over a period of several days. The solution was for the division chaplain to remain at the headquarters and provide the necessary pastoral support in that crisis, and for the chaplain assistant supervisor to lead our delegation on the retreat, which included delivering the opening response to the welcome from the Bundeswehr Division Chaplain and a devotional service on the first evening

of the retreat. Employing UMT strategy, both tremendously important missions were accomplished successfully.

Training

Another major change in doing business lies with our mission to train UMTs for combat and unit ministry. The current 3rd Armored Division training motto is: "Fight to Train, Train to Fight, Fight to Win". That slogan illustrates the priority training must have, if it is to be successful. In the UMT, this is no less true than with combat arms teams.

Training the UMT collectively brings to mind a football scrimmage. During the course of a practice week the team members work on their individual positions and techniques. However, at some point they practice as a unit, to see if what each does complements the others. Imagine a running back not knowing how a particular lineman moves or the quarterback not throwing to a halfback during practice. At game time could they put it all together? The UMT is the same way. Each has different tasks, yet each team member must know and practice the play. Training is our scrimmage and provides the UMT the opportunity to practice before the game.

Each team member must know each other's skills and knowledge as well as tasks. Task completion in isolation will not accomplish the unit ministry team's mission. Each team member brings with him or her varying degrees of competencies. The chaplain and chaplain assistant have tasks that occur dependently, together, and apart. Yet no formal process exists to determine how each individual UMT incorporates tasks learned individually.

To fill this void 3rd Armored Division instituted UMT training. Training together is this division's primary technique to bridge team members' skills by sustaining, building on them, and understanding how one's functions relate or depend on the other's. With that as the division chaplain's intent, the division chaplain's staff and the division's major subordinate command (MSC) UMTs proceeded to outline, plan, and implement division wide UMT training.

As part of the planning process three meetings with all MSC UMTs were conducted. The first was to explain the concept and intention of this training program. The second was a brainstorming session to determine functional areas that require training, and the third, to review a draft training plan and outline procedures for implementing this program. Throughout the developmental process the supervisory UMTs were brought into the planning and designing phases, greatly assisting in developing ownership and acceptance of a new training approach. The plan was then submitted to the division commander for approval.

Early on in the process we looked at the two major reference manuals for UMTs—*The Chaplain's Military Qualification System* and *The Chaplain Assistant's Soldier's Manual*. Both these manuals are now part of the Soldier Training Publication series. These manuals prescribe standards that both the chaplain and chaplain assistant must reach. The evaluation of each team member is different. However, as part of the training analysis, the

tasks from both publications were correlated to functional activities of the team. From there we prioritized their importance for joint training time. Additionally, skills and knowledge requirements were considered, since they are as important to the UMT as task accomplishment.

The training plan was developed with the intent to serve as a general direction for each training session and as a control document to ensure that standards are maintained. Each subject area was developed into a scope statement, estimated training time, learning objective, secondary learning objective, process and references. (See appendix for the 24 subject areas chosen for FY 89, with a brief synopsis.)

UMT training is a visual extension of the chaplain's role in supervising and training the chaplain assistant. This responsibility is reinforced by the chaplain's assistants soldier manual, STP 16-56III-MQS, when it explains that the chaplain, as team leader, supervises the chaplain assistant and is responsible to ensure that the chaplain assistant learns tasks. This concept is a little different from the way the chaplaincy operated prior to "Division '86" doctrine. Earlier, NCOs supervised more directly in training responsibilities. Now the chaplain assistant NCO performs more as a technical advisor to both the chaplain and chaplain assistant. Including the chaplain in chaplain assistant training provides the chaplain with the correct information and knowledge of standards.

The Spearhead Training Plan for FY 89 addresses 24 subject areas, all tasks in the STP publications and Skill Qualification Testing (SQT) task review requirements. Additionally, UMT training enhances skills learned during the unit conducted Common Tasks Training. Of the 106 chaplain tasks, 57 are trained in formal collective UMT sessions, as are 68 of the 148 chaplain assistant tasks. Tasks not trained in formal UMT sessions are the responsibility of each UMT to review and perform together during normal duty time either in the field location or garrison. Thus both the chaplain and chaplain assistant during the course of a year become knowledgeable of each others tasks as well as proficient in their own.

European divisions face geographical dispersion problems that state-side divisions do not encounter. We are spread apart (in 3 communities) and commuting time is over an hour in some situations, with no location having more than 7 teams. Therefore, with the consensus of the MSC UMTs, training was divided into two regions that would cluster about 14 UMTs per region. Training is conducted once a month for an 8 hour duration at two locations, except once each quarter when all divisional UMTs (27) conduct training at one location. Each UMT must attend one session per month. Chaplain sections may be closed with command permission during training, except for emergencies.

The senior chaplain in each region is the training manager, and his NCOIC is the assistant training manager. The training manager is responsible to select a training date/location two months prior to training and schedule instructors/facilities. Trainers can come from within or outside the local UMT.

Monthly we send out a one page "UMT Training Update" bulletin to facilitate information sharing and updating each region on the other region's activities.

As of this date we have completed one quarter of our plan and have noticed increased communication and discussion within teams. Yet it is still too early to evaluate the program. At the Hohenfels and Grafenwoher Training Areas, our UMTs will participate in field ministry, unit ARTEPs, as well as their own UMT training.

Training is a high priority activity for 3rd Armored Division UMTs. Training sessions have provided a forum for sharing information, introducing fresh ideas, and developing teamwork. One comment from a chaplain assistant with 5 years' experience with chaplains illustrates what is happening in training: "This is the first time that I experienced training with my chaplain so that we felt like a team even while we trained."

Conclusion

The virtually limitless opportunities for enlarged unit ministry that the Forward Thrust doctrine opens up bring on accompanying challenges, forcing us to develop strategies to make UMT succeed. It is exciting to realize that as the implementation of this concept emerges, each of us at every level of the technical chain enjoys a once-in-a-lifetime opportunity to make our personal mark on our profession.

We make no claim that the Spearhead Unit Ministry Team Plan is the answer to every division's mission. In fact, we cannot be certain that it is the best plan for the 3rd Armored Division. But we are convinced that taking Unit Ministry Team seriously at the division level provides the best hope for its success at subordinate levels. And, since our ultimate goal is to make the most effective ministries available to the largest number of soldiers and families throughout the division, we are willing to give it our best effort. Our soldiers and families deserve no less.

APPENDIX

UMT TRAINING SUBJECT AREAS

Forming Unit Ministry Teams

SCOPE: Using small group development skills develop team identity and an understanding of their UMT.

LEARNING OBJECTIVE: UMT members appreciate the different contributions each can make to the overall ministry team, accept and support the differences among them and find ways to fill in the gaps between the strengths each member brings to the team.

TIME: 8 Hours.

Land and Road Navigation Skills

SCOPE: Develop skills and knowledge associated with the process of determining a route of travel for vehicles/foot movement.

LEARNING OBJECTIVE: To navigate on foot and in a tactical vehicle to reach a specific objective under hostile and friendly conditions.

TIME: 4 Hours.

Pre/Post Deployment Issues

SCOPE: Identify and familiarize the UMT with doctrine issues and SQT/MQS tasks dealing with pre/post deployment concerns.

LEARNING OBJECTIVE: To determine what tasks apply to the varying conditions and how to adapt doctrine to GDP and density environments.

TIME: 4 Hours.

Crisis Ministry Skills & Suicide Identification/Prevention

SCOPE: Understand when and how to implement skills and tasks associated with crisis intervention/ministry. Additionally, develop knowledge in suicide identification techniques and prevention programs.

LEARNING OBJECTIVE: To correctly respond to person(s) in crisis, identify traits of suicidal individuals and design a suicide prevention program for a battalion size unit.

HOURS: 5 Hours.

Hospital Ministry/Visitation

SCOPE: Understanding and implementing an effective UMT hospital ministry and visitation program.

LEARNING OBJECTIVE: Establishment of a hospital ministry program and understanding of the techniques of in-patient ministry.

HOURS: 2 Hours.

Chaplain Support Activities and Unit Ministry

SCOPE: Define and determine appropriate UMT programs that are targeted to soldiers (single and married), leadership and family members.

LEARNING OBJECTIVE: To select appropriate programs for chaplain support activities and unit ministry.

HOURS: 3 Hours.

Spiritual Fitness

SCOPE: Develop an understanding of the Spiritual Fitness concept within the Army's program "Fit to Win," assess individual spiritual goals and identify with spiritual tasks.

LEARNING OBJECTIVE: Become knowledgeable and capable of explaining the Spiritual Fitness program to others. Additionally, develop/reassess individual spiritual goals.

TIME: 5 Hours.

Battle Fatigue Ministry

SCOPE: Develop a working knowledge of the Battle Fatigue Ministry Doctrine and be capable of accomplishing the related tasks.

LEARNING OBJECTIVES: To perform the tasks related to Battle Fatigue Ministry and select the appropriate level of ministry support required for each situation.

TIME: 8 Hours.

Communication in the Field

SCOPE: Develop an understanding of communication systems available to the army while in a field environment and operate selected radios.

LEARNING OBJECTIVE: To identify where and with what communication systems(s) the UMT can transmit information and correctly transmit a radio message.

TIME: 3 Hours.

Ministry in a Combat Environment

SCOPE: Develop an understanding of tasks associated with unit, area, and denominational coverage in a field environment.

LEARNING OBJECTIVES: Select the appropriate task for specified circumstances and perform that task to standards.

TIME: 5 Hours.

Stress Management

SCOPE: Develop an understanding of the principles involved in controlling stress and how to implement a UMT training program.

LEARNING OBJECTIVE: Capable of advising others in stress management techniques.

TIME: 4 Hours.

Time Management

SCOPE: Understand the theory of managing one's own time and applying that understanding to their specific jobs/functions. Primary focus of time management: Leaders, peers and subordinates (in return for their active support) impose time requirements, just as you impose them on others. These demands constitute so much of the UMT time that successful ministry hinges on the UMTs ability to control time input effectively.

LEARNING OBJECTIVE: Correctly applying time management principles (control time) to one week schedule of (UMT) events.

TIME: 4 Hours.

Publicity Issues

SCOPE: Identify and perform tasks associated with publicizing chapel events.

LEARNING OBJECTIVES: Publicize one chapel event thru two media sources.

TIME: 1.5 Hours.

Military Writing

SCOPE: Develop skills in writing documents in proper military formats.

LEARNING OBJECTIVES: To write an information paper, a decision paper and a letter IAW AR 340-15 and 3AD Pam 340-15.

TIME: 2 Hours.

Inspector General Interface

SCOPE: Discussion with IG personnel on roles and functions of the IG and how UMTs interface with IG team members.

LEARNING OBJECTIVES: Understand how IG channels operate and what impact the UMT has on them.

TIME: 1 Hour.

Evaluation Reporting Systems

SCOPE: Understanding of the NCO and Officer evaluation system and the counseling requirement.

LEARNING OBJECTIVE: Knowledge of preparing a NCOER and OER and familiarization with the counseling requirement.

TIME: 1.5 Hours.

Administrative Discharges and Personnel Actions Interface

SCOPE: Understanding the impact and requirement for chaplain coordination/action in soldier's personnel actions.

LEARNING OBJECTIVE: Understand the Types of Discharges and Actions Required by the UMT when Advising/Counseling Soldiers; Understand the Compassionate Reassignment process and prepare a Letter of Support; Be Capable of Responding to soldiers who seek UMT advice for Change of Tour, Separate Ration Requirement due to Religious Beliefs and Conscientious Objector Status.

TIME: 1.5 Hours.

Privileged Communications

SCOPE: Define and present legal/regulatory information on privileged communication issues as they impact on the UMT.

LEARNING OBJECTIVE: Knowledge of safeguarding privileged communication procedures/requirements and determination of what communication is privileged.

TIME: 3 Hours.

Death and Dying Issues

SCOPE: Develop a personal concept of how to work with soldiers and their family members when confronted with death and dying situations related to themselves or others. Additionally, how to advise the chain of command. Death and dying situations for garrison and combat conditions will be addressed.

LEARNING OBJECTIVE: Demonstrate an understanding of the grief process and individual's reactions to it, minister to surviving soldiers or family members and know the administrative procedures involved in assisting the service member.

TIME: 8 Hours.

Professional Development of Chaplains

SCOPE: Develop a greater understanding of issues pertinent to the military chaplaincy in a group setting and provide information/material for outside reading.

LEARNING OBJECTIVE: To update chaplains on one significant issue (Free Exercise of Religion) and discuss the chaplaincy reading list.

TIME: 5 Hours.

Skill Qualification Test Review

SCOPE: Two months prior to the MOS 71M SQT test window extensive time will be provided to review those tasks listed in the SQT notice. A practice SQT will be administered.

LEARNING OBJECTIVE: Comprehensive knowledge of how to perform every task listed in the SQT notice. Objective is for every chaplain assistant to score 85% or better on their SQT.

TIME: 12 Hours.

Military Qualification Standards II Review

SCOPE: Conduct a review of selected MQS chaplain tasks that are independent UMT tasks thru performance oriented training techniques.

TIME: 8 Hours.

Mission Ministry: A Five-Spoked Wheel Of Service

Robert L. Gilbert and Michael J. Swingler

The mission of the unit ministry team is to provide ministry in all forms to all soldiers and family members on behalf of the Commander and in harmony with their individual beliefs. The vehicle of delivery of this ministry is a five-spoked wheel of service based on trust, integrity, compassion, competence, and commitment with ministry as its hub.

Ministry is the hub of the Unit Ministry Team wheel. One incident illustrates servant ministry at its best. The story of Tabitha as seen through the eyes of SSG Mike Swingler, leads the Unit Ministry Team on its path of experience.

Tabitha

I pull the keys out of my pocket and fight once again to open the door to the office for another day of work. Chaplain Gilbert follows me in and we open up the chapel. After I get the coffee started, we sit down at our desks and begin to look at all the paperwork and actions for the day. Will this seemingly unending task list ever end?

After an hour, the other chaplains and assistants start to trickle into the office. The phone rings.

One of the chaplain assistants says to Ch Gilbert, "Sir, it's the Military Police (MP) on line seven for you."

Ch Gilbert answers the line and says, "What can we do for you today?"

The MP on the line says, "Sir, we have just been notified of a suspected SIDS (Sudden Infant Death Syndrome) in Gelnhausen and we would like to pick you up in about two minutes."

Ch Gilbert says "We'll be waiting outside." He grabs me and we go wait by the curb.

SSG Mike Swingler was the NCOIC of the Gelnhausen Community Chapel and Senior Chaplain Assistant of 2d Brigade, Third Armored Division. Ch(MAJ) Robert Gilbert is the Brigade/Community Chaplain. They were selected as the Unit Ministry Team of the year for V Corps and 7th Army from 116 Unit Ministry Teams. The Service Wheel was drawn by Brenda Tabitha's mother.

The MP's pick us up a few minutes later and in five minutes we are at a German hotel. We see three MP vans, some other unmarked cars and a police (German Police) car.

Going through the front door, we acknowledge the knots in our stomachs that have been growing since we left the chapel. There is a certain smell to the air as we nervously climb the stairs going through the crowd of MP's, doctor, German Police, CID (Criminal Investigation Division) and other assorted people in the stairway.

We reach the top step, our hearts are beating faster with anxiety. We turn through the door and there beside the bed is a baby girl about 4 months old, with her tiny, frail arms extended and eyes wide open.

My heart aches as I ask the investigators to leave so we might have a few moments alone with the small child. We bend down, ever so slowly and kneel on the floor. Trying to hold our tears back, we join hands feeling the parent and father in each of us while we pray for God to accept this infant's spirit and soul into his kingdom.

We finish praying and proceed down to the office. Each silently reflecting on our own families. I find the manager and he points us to the small German kitchen where the parents wait.

Chaplain Gil and I go in and look into the eyes of two of the most bewildered and confused people I have ever seen. Words never seem to be sufficient when I try to think of something helpful to lessen the pain.

The couple recognize Chaplain Gil and he takes the mother and I take the father and each of us holds and talks quietly to the hurting parents. The tears flow freely and are mixed with shock and denial and confusion. Just us being physically present allows the couple to talk and we begin to grieve together.

Chaplain Gil tries to explain why we do not always understand God's ways but he loves us and intends only the best for us. I remember the scripture "Being absent from the body is to be present with the Lord" and add it to the discussion.

We pray again while the time seems to have stood still for a few moments and finally we leave, giving both our work and home numbers.

We head back to the chapel in silence. Each returns to his office to begin to fight the paper monster again.

Later we share our feelings about how each of us felt during the crisis and talk about how we could have been more helpful. The Lord knows we've had plenty of practice with fifteen deaths in the last year alone. But Brenda Tabitha's death was the most difficult of all.

As I recall the incident, I ask myself was that a typical day? No, not really. But the stress felt that day was like most days with numerous suspenses, field training exercises back to back for three months, cuts in morale, welfare and recreation funds and the declining dollar.

I ask myself, "What is the secret of our Unit Ministry Team success?" We utilize the best abilities of our staff but more importantly, Chaplain Gil and I recognize each others strengths and weakness and work within those to make the Unit Ministry Team effective.

Our Unit Ministry Team not only cares about other people but each other as well. I believe working together means chipping away at misconceptions of what a chaplain can do versus what chaplain assistant can do. Chaplain Gilbert has broken our mission ministry down into the following five areas of trust, integrity, compassion, competence and commitment.

As the wheel turns, the five spokes of ministry touch the lives of our families and friends. Care and concern is delivered to any person who has been robbed of the blessing of life. The Good Samaritan story from Luke 10:25-37 is our model.

The spoke TRUST touches the pathway of service when each team member is "there" for the other team member at work or at play. The Unit Ministry Team's trust for each other is projected into the community; thus the accepted standard is that if you "need help" whether relating to God, a ride home or to the hospital, prayers or just a sympathetic ear to listen to your problems, you can turn to the Unit Ministry Team. Trust is routed in mutual respect, acceptance, sharing accountability and service to the community.

The team depends on each other to accomplish mission ministry. One exceptionally strong overbearing team member does not help a team. Rather the acceptance of each other's best skills and putting into play those helping qualities provide the momentum for the service wheel. Putting into practice what you have learned and into use what you have received is the light which lights the path of service.

The spoke of INTEGRITY is defined as part of an organic unity which is total and whole unto itself. The Unit Ministry Team is in the process of becoming an organic whole unto itself. The team "reaches out hands to heal" as described in Acts 4:30.

Integrity is knowing what to say and when to say it, knowing what to do and when to do it, knowing that sometimes it is enough to "be there" and not to do or say anything.

The spoke of HONESTY is the Unit Ministry Team's base which is seasoned with good character and moral strength. The Unit Ministry Team's soundness in decision making is colored with a desire to improve all aspects of service to the community.

The spoke of COMPASSION has as many forms as there are types of wheels. The Unit Ministry Team must be equipped to not only shed the tears of compassion or sorrow but to laugh and celebrate with the happy as well.

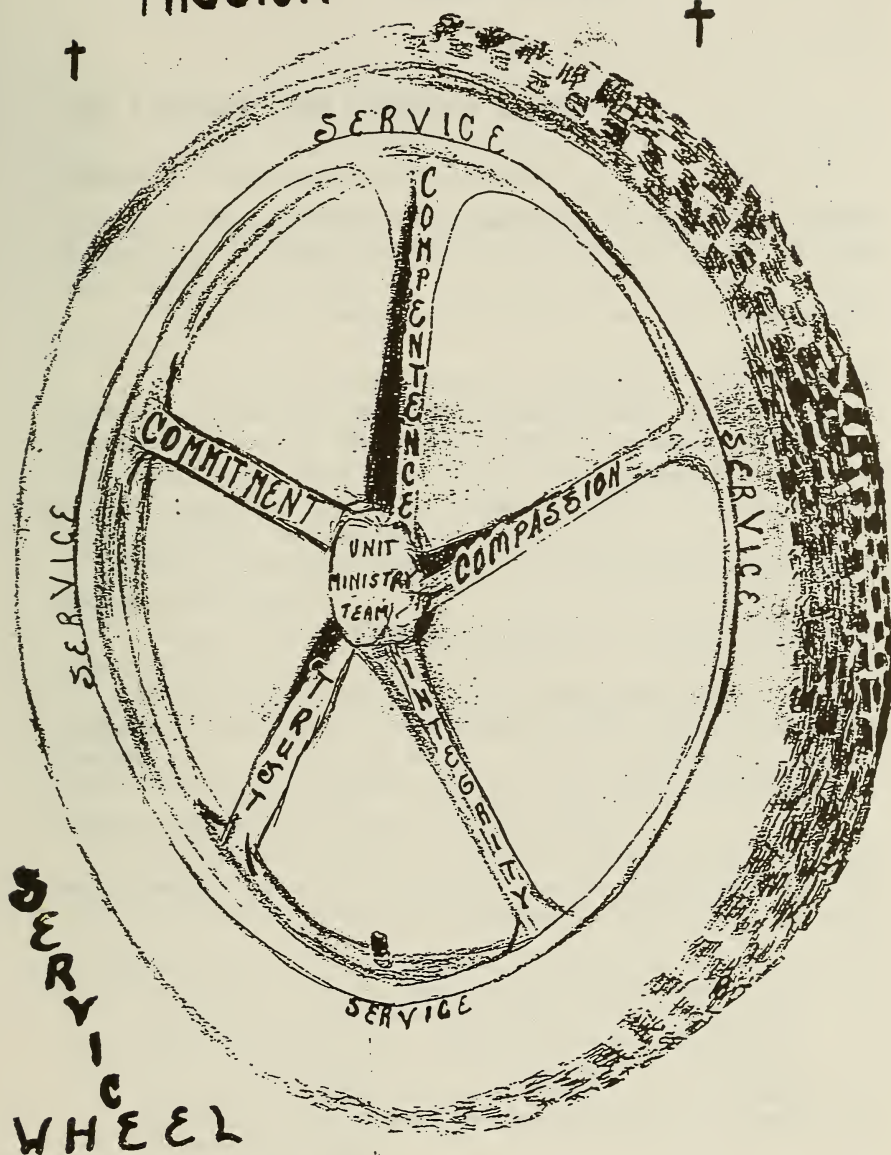
The Good Samaritan story if told by a reporter would stop with the recounting of the robbery and beating. The human interest story would be relegated to the back page if told at all. Compassion dictates not only that the story be told but for action to be taken to rectify the problem. Compassion demonstrated by concern provides what is needed to ease the pain or celebrate the joy of the moment.

The spoke COMPETENCE is the spoke which seems to get out of tune the easiest. The measure of competence is always a subjective thing, but is indicated by the care received by the needy persons around us.

Competence requires constant effort to stay sharp in counseling skills and in dealing with problem situations. It requires continuous revaluation of resources and personnel. Competence is a commitment to staying current.

The spoke of COMMITMENT is the unending search for excellence. Hallmark speaks of "Caring enough to give the very best". So does the Unit Ministry Team at its very best. The Army idea of "be all you can be" is reaching out a hand to heal (Acts 4:30) even when it is inconvenient or difficult. The Unit Ministry Team "Mission Ministry" rolls along providing service through trust, integrity, compassion, competence and commitment. The balance of each of the five spokes of the service wheel allows the work load to be equally distributed and never becomes unbearable. When the duty is done and the day is ended, 12, 24 or 36 hours later the Unit Ministry Team can say "We've done our best. To God belongs all the rest."

MISSION MINISTRY



The Combat Unit Ministry Team

Richard H. Whaley and Robert J. Flowers

The sun was shining brightly through the break in the tent flap as Chaplain X rolled out of his sleeping bag. "Specialist Y, we better get up," he called to his assistant.

"OK, Chaplain. But what's the hurry? Are we going someplace special today?"

"No, we'll just see what comes up. Of course, we haven't seen the Signal unit on Beacon Hill and if we can find the place, I think we might go see them. I mentioned to them back home that I'd see them sometime during the rotation. Guess today is as good as any," said Chaplain X as he reached for his shaving gear. "While I get cleaned up, why don't you go get some fuel in the vehicle and some MRE's for the day?"

"OK. I'll do it right after I shave. Do you want to pack the tent in case we have to move?"

"No way. The OPFOR [Opposing Force] won't mess with the chaplains so we'll be ok."

Twenty minutes later, Specialist Y was driving down the trail at a rapid rate of speed. Both he and Chaplain X were in a hurry to get to Beacon Hill so they could spend the day with the unit. The sun would set around 1630 hours and Specialist Y did not want to have to drive during the dark and Chaplain X didn't drive at all—no license.

Up ahead they could see a dust cloud coming their way. "It has to be some of our guys coming back from this morning's hasty attack" said Chaplain X. With the dust it was hard to tell who or what it was. They kept

Chaplain (LTC) Richard H. Whaley is a member of The Church of Jesus Christ of Latter-day Saints. He has served as a Commander with ADA/Transportation units in Germany and Viet Nam prior to being called and ordained to the Chaplaincy by his Church. He has served as a chaplain in Combat Units in CONUS and Germany. Currently assigned to USACHCS with duty at the National Training Center, Fort Irwin, California as a Brigade Unit Ministry Team Trainer.

SFC Robert J. Flowers has served in various assignments in CONUS, Alaska, and Germany. He is currently assigned to USACHCS with duty at the National Training Center, Fort Irwin, California as a Brigade Unit Ministry Team Trainer with priority responsibility to observe the Chaplain Assistants.

going, and by the time they were close enough to make identification—it was too late! The two BMPs stopped and fired off a round apiece from their 73mm guns. Both Chaplain X and Specialist Y “died” before they knew what killed them.

The O/C (Observer/Controller) who assessed them explained why they “died.” Being that close to two BMPs without any defensive weapons other than the M16 was a fatal mistake. And, of course, Specialist Y couldn’t have fired in any case since he was driving the vehicle.

Does this story sound familiar? Fortunately, at the National Training Center, Fort Irwin, California, it isn’t—although certain elements of this scenario have indeed taken place. Neither characters are typical of the chaplains or assistants we observe here. For the most part, the UMTs don’t make the type of mistakes depicted here. But this scenario will serve to provide a starting point for the discussion on the following three areas: Planning for Ministry, Tactical/Administrative Support to Ministry, and Providing Ministry.

Planning for Ministry

In our story, it is apparent that little if any planning had taken place either prior to or after arrival at the NTC. The key document that should have been prepared prior to training is the Religious Support Plan (RSP). This plan is an operational document that describes the Commander’s Religious Program in *both* Garrison and Field. Those UMTs that we have seen that diligently prepared such a plan have invariably provided a better and more efficient field ministry than those not so prepared.

Key elements to this plan are:

1. Seeking and obtaining concrete guidance from the Unit Commander, and G-3/S-3 regarding location of troops, order of battle, and force composition.

2. Conducting solid staff coordination in the preparation of the RSP to account for shortfalls and problem areas.

3. Determining exactly what will be done in the area of religion in garrison and field.

4. Conducting a Religious Needs Assessment and obtaining a Religious Preference Print-out from the S-1 so that the UMT can provide for the religious needs of soldiers in a comprehensive and organized manner.

5. Identifying Lay Leaders of various representative denominations and faith groups.

6. Preparing SOPs as annexes such as: Area and Denominational Coverage Plans, TACSOP, Admin SOP, Load Plans, Sleep Plans, information for inclusion in the OPORDER, etc..

7. Finally, the completed RSP is presented to the Commander for his approving signature. This significant action places the plan into operation and insures continuing Staff and Company support. Then, the completed document is forwarded to the BDE Chaplain and, ultimately, the Division Chaplain for incorporation into their respective RSPs.

With this plan in hand, Chaplain X would have known what to do and where to make needed adjustments. In addition, the Staff and Unit would have known of his activities and been prepared to assist. He would have known to attend the Battalion Staff meetings where he would have been appraised of the upcoming battle, unit deployments, communication information, Main Supply Routes (MSRs.), and other crucial intelligence information.

Further, the field portion of the RSP would have indicated the procedures the UMT would follow before moving out to visit soldiers. They would have inquired from the S-2/S-3 the status of the battle. They would have known the “safe” MSR to follow as well as the current enemy situation—all of which could have “saved their lives.” Unfortunately, in our story, this did not happen nor did the UMT notify anyone of its movement or route. Both actions are crucial to traveling safely. Better still, they would have traveled with other vehicles when possible to increase the safety factor and reduce risk of an enemy ambush. As it was, they blindly and silently drove into newly acquired “enemy territory!” And as they sadly discovered: the OPFOR does not make exceptions just because you are a chaplain or chaplain assistant!

We have observed that many successful UMTs move with their respective units, remain overnight with the unit and then repeat the process the next day. This method ensures maximum safety in moving on the battlefield because they have additional firepower, will move along the most safe route, and are assured of reaching their destination under the direction of a knowledgeable guide. Additionally, this allows for maximum involvement with the unit and solidifies the bonding of UMT to its supported units. This procedure has proved most successful.

In summation, it is imperative that UMTs prepare a solid, approved Religious Support Plan that conforms to the guidance of the commander. Failure to plan adequately insures that ministry will be greatly hampered and reduced.

Tactical/Administrative Support to Ministry

This section covers the areas of Common Soldier Skills, MTOE equipment, and general administrative tasks as we have observed them in UMTs here.

The UMT in our story failed in several Common Soldier Skills. For instance:

1. The UMT would have been in appropriate MOPP level at stand-to and NOT still in the sack after sun-up. Several UMTs have learned the value of this simple action the hard way.

2. They would have also been in the fighting position they immediately prepared upon arrival at their location. And they would have seen to it that their location was well camouflaged, to include their vehicle and tent.

3. Their protective mask would have been close at hand. The accompanying M256 chemical detection kits, the administration of atropine, and all other aspects of NBC would have been familiar to them as well. We have observed with the UMTs that eyeglass inserts are a must because the

directions on the M256 kit are in very small print. Plus, one should wear a small, dial watch on the outside of the web gear so it can be easily read. A watch cannot be read when it is on the wrist and you are in MOPP 4!! This one area has consistently proven to be a matter of difficulty both to soldiers and UMTs alike.

4. They would have packed their personal belongings in case a hasty move was ordered. Here the chaplain did not recognize the importance of the advice his "team partner" had given and therefore did not follow it.

5. The UMT MUST function as a team and work closely together looking out for each others welfare. This is an area that most UMTs do well in; but it can always use improvement.

6. Once the "decision" was made to move to the signal unit, the UMT failed to consider their route, to notify others, to look for the unexpected and to be prepared for any eventuality. At the first sign of dust, they should have taken defensive action and stopped to determine exactly who was approaching them. Pulling into a wadi for cover and then viewing through binoculars (which they should have had) would have identified the enemy approaching. Being able to identify enemy vehicles and aircraft is a MUST and an area that requires constant attention!!

7. Then, if they had had a radio, they could have notified their unit of the approaching vehicles. This, of course, assumes that they knew how to use a radio, proper net procedures, the use of a CEIO, etc. They could have proven to be a valuable additional set of "eyes and ears" to the command. All soldiers have the responsibility for observing potential enemy activity and making the necessary SALUTE reports. Many of the UMTs are very good at this and all of us need to practice this constantly in order to sharpen our skills and "prove our credibility" to the unit.

8. The chaplain would have insured that his assistant had qualified with his weapon. He would have had his own driver's license so he could drive thus freeing the assistant to return fire if needed.

9. The fact that the assistant was "fearful" of driving at night indicates a lack of training in night-driving at home station. UMTs coming to the NTC must realize that many night convoy moves are 20-40 miles in length and take many hours—all in black-out and often with no illumination from the moon. Practice in this crucial area at home station is an absolute must!! UMTs traditionally drive at night, and often on their own. Therefore, they must also know how to navigate at night. Being able to read a map and locate terrain features at night is an "art" that takes much time and PRACTICE to acquire. A compass is needed; flashlights with a blue lens are a good idea because the red lens obscures the grid lines on the map.

10. In all likelihood, the chaplain had not provided his command with his portion of the OPORDER. This insertion into the OPORDER is crucial in notifying the command of its location, how to contact and how it will operate. It is another "control and communication" measure that is essential to a well functioning unit. We have observed here that this is an area that is often lacking and needs to be diligently entered into by UMTs at all levels.

11. While not specifically mentioned in the story, it is worthwhile pointing out that UMTs must be prepared to function administratively while in the field. Therefore, basic administrative supplies and equipment are needed, e.g. manual typewriter, paper, forms, desk, chairs, etc. These items are most useful when it is necessary to communicate in writing such as: letters of condolence/sympathy, updates to OPORDERS, SOPs, and bulletins for Memorial Services/Ceremonies, etc.. Too often we have observed that many UMTs neglect to take these items to the NTC. They are necessary to the mission. This necessity increases with the length of time away from CONUS.

Providing Ministry

This section is not intended to suggest the “type” of ministry the chaplain will provide to his units although he will certainly be providing services and sacraments as well as pastoral counseling. This section will describe a few of the many different ministries observed by us over the past 24 rotations.

In general, there appears to be a priority in ministry which seems fairly constant with UMTs:

1. Being present and available to all soldiers.
2. Being available for discussion and counseling.
3. Providing/Performing religious services/sacraments.

This does not suggest a priority of importance but does indicate that time constraints and distance greatly affects ministry on the battlefield. While few UMTs have the luxury (as the story would indicate) of spending many hours with one unit in a stable location, most *will* be spending just a few minutes with several groups of soldiers. That time **MUST** be used effectively and meet the particular needs of the moment. That need may range from an encouraging word, a prayer, a blessing, a cool drink, to simply a smile and warm handshake. And when a “target of opportunity” presents itself, then by all means, provide a Service.

UMTs have gone to great lengths to provide unique and meaningful ministry to soldiers:

1. Several UMTs have obtained novels through their parishes, the FORSCOM Library system, and other means. These books are then distributed to soldiers in the course of ministry. Properly selected, they provide an uplift to what can be, at times, a very boring experience.

2. One UMT had obtained a series of pamphlets dealing with singles and concerns specific to young adults: self-image, faith, confidence, etc. They also included a number of others which dealt with divorce, death and dying, teenagers and concerns that some marrieds might have. The point is, that these provide “in-roads” to discussion for soldiers as they meet with their chaplain.

3. Scriptures are given out by the cases, as are religious emblems. The astute UMTs take time to discuss the Scripture they are passing out and even pointing out certain faith-promoting passages. They also take time to explain the significance of the Rosary or Crucifix. These moments have shown to have great meaning to the soldier and the chaplain as well.

4. Many UMTs make a special effort to attend all unit staff meetings and after action reviews if possible. These are superb opportunities for increased ministry. It is valuable for the Command and Staff to see the chaplain amongst them and experiencing the stress with them. Chaplains have an opportunity to give counsel, to provide a prayer, to give input during the meeting and to make needed coordination with commanders for religious activities. In case after case, the chaplain has had a very marked and positive impact on the morale of the staff. This is especially so when the battle has gone "badly" for them and they have experienced "defeat." Many chaplains have indicated (as we have observed) that they have been able to reduce stress levels thru prayer and presence and this has proven a blessing to the unit's leadership. Chaplains MUST be intimately involved with the leadership at all times and work hard at developing a sound, credible relationship!

5. Services are often short with limited attendance of 3-9 soldiers. The more diligent the chaplain is in coordinating for the services with commanders and first sergeants the better the attendance. The use of the radio to confirm times and locations just prior to the Service is a great time saver and memory jogger. The chaplain assistant provides not only security during the Service, but is very effective in notifying soldiers of the location of the Service. From what we have seen, the relationship of the assistant with the soldier is a very crucial element in effective ministry. When appropriate, chaplains have enhanced their Services through the use of lay involvement. This involvement brings about an even closer relationship and seems to create an attitude of "ownership" by the soldiers. We encourage this approach as much as possible. Services are held under canvas, under camouflage, and "hunkered down" in wadis so that there is some protection from fire. As long as the location is known (and possibly marked with the Chaplain's flag) soldiers will be more able to find it. There appears to be little concern as to the level of liturgy or whether candles are burned or not. What seems to matter most is that there is a sincere atmosphere of worship, communion, and fellowship. Soldiers are very adaptive and accepting in the stressful, "combat" arena.

6. Memorial Services/Ceremonies have not been observed often. Yet, when it has occurred (and we strongly encourage the chaplains providing this for training purposes if no other) we notice that those who do attend are very attentive to the message being conveyed. The actual reading of the names of "casualties" (which is often their own) has had a sobering, thoughtful effect on soldiers as they realize their mortality and just how close they really are to death themselves. On more than one occasion soldiers have entered into very productive talks with the chaplain leading to considerable spiritual growth. This has occurred from battalion commanders to privates. These Services provide the UMT, in conjunction with the command, with the opportunity to train, plan, and "iron out" the bugs in the logistical/administrative side of providing services to the soldier.

7. Many chaplains, as part of their ministry, give to soldiers a variety of additional items: fruit, cold soft drinks, candy, and post cards. It does not seem to matter WHAT is given, but HOW and WHY it is given. Sol-

diers greatly appreciate any sort of kindness but are especially appreciative of sincere, thoughtful gifts. Anything seems to help to remind them that they are cared for and the response is most positive. We encourage these kinds of caring gifts but expect that the UMTs will bring all of these supplies with them when they come to the NTC. Resupply on the battlefield is next-to-impossible; therefore, preparation before hand is essential to success.

8. Battle Stress/Fatigue is a very difficult condition that requires continual attention. One needs to recognize the general characteristics of the condition and know the steps that need to be taken to quickly return the soldier to his unit. Here both the assistant and the chaplain must work together on alleviating the problem. Many soldiers and officers experience real battle stress conditions and have to be dealt with in a "real-world" manner. Unfortunately, at times these conditions are not identified until the O/C points it out and insists that action be taken. Rest/sleep, a clean uniform, a shower, warm food, and an encouraging word will often meet the need if it is provided in an expedient manner.

9. Lastly, in providing ministry at the NTC it is important to realize that chaplains, like medics, have a dual role: they are here to perform a "real-world" function and train to perform this function in a combat environment. This causes tension at times but it is imperative that UMTs have a mind-set that is focused on combat training and not attempting to bring a garrison ministry to the field. Such an approach just doesn't work effectively. The field is harsh, unpleasant, dirty, and exhausting, but one must keep his mind on the crucial mission of ministry to soldiers. We have observed the UMTs who come here to "just minister" have great difficulty making the mental adjustment to "training to minister." They invariably have a very difficult emotional and spiritual time.

During our 18 months in the desert, we have also learned a few survival tips that have proved useful to UMTs. These "tips" build upon the excellent ones provided in the 1986 issue of the *Military Chaplains Review* dealing with the UMT and we encourage that this be read and studied by all UMTs. Some of the things we found useful are:

1. When moving in the desert, it is a good idea to stop periodically and look behind you to see what the terrain will look like on your return trip. Bear in mind, that as sunset approaches, the shadows affect the landscape greatly. Therefore, a map must be constantly followed and oriented to the terrain.

2. The sun is unforgiving to the unwary. Keep your sleeves down; drink plenty of water (up to one quart per hour in the heat of the summer) and, strange as it may seem, even in the winter.

—You will want to check your urine periodically. If it turns bright yellow or thickens, you are beginning to experience dehydration and you MUST start drinking a great deal of water in order to avoid becoming ill. Should you get dizzy or have vision difficulties or a headache, you need to seek medical assistance. Be sure each member of the UMT looks out for the other member and knows the symptoms of heat injury.

—Use a high numbered Sun Block.

—Wear a good pair of sunglasses (preferably one that is UV400) and goggles for eye protection.

3. For personal comfort, consider the following:

—Wear a wet scarf around your neck (it helps keep you cool) and over your nose when the dust gets heavy.

—Place a sponge “donut” in your helmet for comfort and, when kept wet it also offers a degree of “desert air-conditioning”.

—In winter, layer your clothing, wear a scarf, and keep from getting your feet and hands wet. Keeping dry is essential. Do not think that just because you are in the desert, the weather is going to be warm! The weather in winter is very cold with low humidity and very low wind-chill factors at times.

—Place a space blanket over your cot and DO sleep on a cot! This will keep the cold drafts away as you sleep. We also suggest that you wear a sleeping shirt and hat—they help keep you warm!!

—It is essential that one wash daily and attend to personal hygiene. Remember: getting sick in the field is NO fun! And it is often avoidable with a little common sense and care.

4. For personal safety in combat we suggest that you use desert camouflage, NOT woodland camo which stands out. Be sure to blend it into the wadis and ground around you. When properly employed, it is very difficult to see at a distance. You must also remember to prepare a defensive position immediately upon your arrival at your location as well as camouflage your vehicle and tent. This does not mean that you have to prepare a bunker that would withstand a direct hit from a bomb, but you do need sufficient cover to protect you from aircraft and artillery shrapnel. More extensive cover can be prepared in the days following.

Conclusion

A rotation at the National Training Center IS a challenging experience! You WILL learn more in those 15 days than during any similar time period in your military career. The pace is intense, stressful, and in every way very difficult. It is not impossible though. If you approach it as an opportunity to learn how to minister most effectively in a combat environment; if you enter into all aspects of the training; if you work to become close to the other members of your unit and your UMT, then you will have had a successful NTC experience. We, as Observer/Controllers, will do all we can to ensure that your experience is positive and challenging. Good luck and God bless you!!

From Concept To Reality: The Battalion Unit Ministry Team

Charles D. Reese

0100, Sunday April 10, 1988: The young lieutenant (they're always young, aren't they?) stepped into the Battalion Aid Station and introduced himself. "Gentlemen, I'm the leader of the Spetznaiz unit. This area is surrounded and under fire."

Does that mean we're POWs now?, asked the chaplain innocently, hoping to exercise his Geneva Convention rights as a "detained person," rather than a "prisoner of war."

"No sir; I'm sorry, but you're all dead because of the grenade we threw in earlier . . . when we thought this was the TOC. ."

"Oh. . ."

Thus began the first day of an Army Training and Evaluation Program (ARTEP) for the 3d Battalion, 1st Field Artillery at Hohenfels Training Area, the new Combat Maneuver Training Center. The battalion had traveled from Bamberg, Germany to this European equivalent to the National Training Center to participate in IRONSTAR 88A, designed to evaluate the 1st Armored Division (Old Ironsides) Artillery's ability to provide timely and accurate fires to the maneuver battalions of the 1st Armored Division's 3d Brigade. The ARTEP would last 96 hours and challenge the capabilities of the leaders and soldiers of the battalion. It would

Chaplain (Captain) C. David Reese recently completed a tour with the 1st Armored Division, serving the 3d Battalion 1st Field Artillery in Bamberg, West Germany. His previous assignments include the 82d Airborne Division, where he served as the Assistant Division Artillery Chaplain, and the XVIII Airborne Corps Artillery, where he served as the Battalion Chaplain for the 1st Battalion, 39th Field Artillery. He is currently in residence at the Advanced Course.

Specialist (Promotable) Cedric C. Rhodes is currently serving at the Post Chapel at Fort Knox, Kentucky, supporting the ministry to the United States Army Armor Center. His previous assignment was with the 2d Battalion, 1st Field Artillery in Germany.

Chaplain Reese and Specialist Rhodes were chosen as the VII Corps Unit Ministry Team of the Year.

also challenge the ministry to those same soldiers, since the chaplain had become a simulated casualty on the first day of the war. Fortunately, the chaplain assistant had survived the attack.

Specialist Cedric C. Rhodes, assigned to the battalion since December 1985, was away from the aid station at the time of the attack, assisting the reaction force in repelling the enemy. After the "firefight" settled down, SPC Rhodes learned of his chaplain's untimely demise. He accepted the challenge to continue ministry to the troops. After some brief guidance from his chaplain ("no preaching, no communion"), SPC Rhodes went about the business at hand.

He notified the 3d Brigade UMT via radio teletype (RTT) and courier of the circumstances and his need for an area coverage team. He then went to the battalion field trains and confirmed with the S-1 the need for a new chaplain. After insuring that everything had been done administratively, he developed his plan for services during the day. He examined the contents of the chaplain's kit and other books available for worship and formulated an informal order of worship utilizing the *Protestant Book of Worship* (For Field Use). SPC Rhodes based the service on the reading of selected scriptures, responsive readings, songs, and prayer. He saw the potential for a valuable worship experience, despite his own anxiety with the circumstances. He addressed the most important need of the soldiers: to hear words of encouragement and hope from the word of God. As he arrived at each battery, SPC Rhodes coordinated with the first sergeant for the time and place for services. He then contacted the Battery Ministry Coordinators (BMCs) to announce the services and enlist their help in leading them. The BMCs were soldiers identified approximately four months prior to deployment. Their primary functions were to publicize UMT sponsored activities and represent the battery during the quarterly planning for battalion religious ministries. They provided input to the battalion UMT in assessing the religious needs of the soldiers and tailoring specific programs to meet those needs. This extension of the UMT proved valuable when SPC Rhodes found himself faced with the loss of the chaplain and the conduct of religious services for the troops. The BMCs pulled the troops together and were enthusiastic about assisting in the worship. SPC Rhodes explained the situation to those gathered for worship: "The chaplain was killed this morning, but we're still going to do services." A strange look crossed their faces. It was as though a bright spotlight had been turned on, illuminating the corners of their mind. They saw the chaplain assistant as more than just the "chaplain's driver." At that moment, recognition of the assistant as a member of the Unit Ministry Team, in full partnership with the chaplain, became reality. SPC Rhodes performed as any other soldier would be expected to perform: accomplishing the mission despite adverse conditions. In this case, the mission was continued ministry to the battalion in the absence of the chaplain. The challenge which faced the assistant was the task of moving the "UMT" from concept to reality.

Concept to Reality

Although SPC Rhodes and I had discussed the possibility of continued ministry under ARTEP conditions should the team become separated or one member incapacitated, neither of us thought that it might happen the first day out. SPC Rhodes was afforded the chance to decline the “opportunity to excel.” I had asked him if he felt like accepting the challenge, not sure if he wanted to expose himself to that particular experience. When he responded positively and began talking about what he must do, I was elated. By accepting the opportunity to learn by experience, he gained a new respect for comprehensive ministry, his role in the UMT, and the importance to worship in the field environment. Through his willingness to venture into ministry, he also bolstered the team’s image in the eyes of the troops and the commanders. No longer did they have the limited view of the assistant as a “flunky,” but saw first-hand his ability to continue the mission under simulated combat conditions.

What took place on that Sunday morning at cold and muddy Hohenfels would not have been possible, however, without some foundations that had been laid prior to deployment, and criteria which had been utilized to measure the effectiveness of the team. In retrospect, there were three focal points in the history of the team which enhanced the “ministry-readiness” and “combat readiness” and allowed the UMT to become an asset to the battalion. These were: pre-deployment training, the use of standardized criteria for evaluation, and team building efforts.

Pre-Deployment Planning/Training

It is essential that the UMT develop a working understanding of each other, the team’s mission, and the unit’s mission prior to the exercise or deployment. In the case of IRONSTAR, SPC Rhodes and I began planning and training almost five months in advance.

Planning

Once a month my assistant and I would load up FM 16–5, “The Chaplain and Chaplain Assistant in Combat Operations,” the operations order (OPORDER) for the next exercise, and go to a local gasthaus for a working breakfast. For about two hours, we took apart the nuts and bolts of the operation. We discussed load plans, potential problems for families whose spouse was deployed, and the specific mission of the battalion for the exercise. Sometimes we would talk about scenarios, or “what-ifs:” “What if we’re going down the tank trail and come upon an overturned truck? What are the MEDEVAC procedures? Who can make the call? What first aid might possibly be rendered?”

Discussing these practical issues served to mentally integrate us into the overall mission of the battalion; we concentrated on the whole picture, rather than just adding up the number of religious services we would be providing.

Training

During short FTXs or when we went to the local training area on “rollouts”, we concentrated on common soldier skills and UMT operations. We practiced erecting the tent and camouflage system, operating the radio, and operating the vehicle in mud and snow. Many times we would “sharp-shoot” each other on map-reading, NBC skills, or compass skills. This “hip-pocket” training sometimes consisted of no more than the chaplain yelling “Gas!” while timing the reaction of the assistant. Practicing with the map and compass became an effective way to use time while waiting in convoy or for movement orders. During the training exercises prior to IRONSTAR, the UMT re-examined FM 16-5, “The Chaplain And Chaplain Assistant in Combat Operations.” We adjusted our operations to follow the doctrine more closely. We located with the combat trains instead of the forward deployed firing batteries, as we had in the past. We also monitored the casualty flow more carefully and adjusted our battery visitation around the pattern of the flow. We continued our practice of making twice-daily visits to the Tactical Operations Center (TOC) for updates on the tactical situation and contact with the battalion commander. While I visited with the commander and other troops, SPC Rhodes would talk with the Operations NCO. He would get the new coordinates and changes in the progress of the battle.

We also tried traveling vertically, as doctrine suggests, rather than laterally. Although expensive time-wise, it proved advantageous during the ARTEP, since we were not readily exposed to OPFOR patrols.

After applying the doctrinal practices for a couple of field problems, employing them during IRONSTAR was second nature and enhanced our effectiveness on the battlefield.

ARTEP Evaluation Guide/Checklist [See Appendix]

The second area on which we focused was the development of criteria by which our effectiveness could be measured, both internally (between the team) and externally (by the supervisory chaplain).

Several years ago, Chaplain Ben McCoy published a “Chaplain Section Checklist for ARTEP Controller/Evaluator,” which was included in the Chief of Chaplain’s Newsletter. As a young chaplain, who supposedly had all the answers, I remember my initial reaction to such a suggestion of “measurement of ministry.” Loosely translated, it was “balderdash.” Fortunately, a persuasive Chaplain Mike Kirkelie urged me to take another look at this tool for ministry. For the last two years I have used the checklist as a personal evaluation guide. It allows me to review my ministry both subjectively and objectively. During IRONSTAR, I used it with my assistant, with the DIVARTY Chaplain, and the Brigade Chaplain, as the basis for evaluating the team’s overall contribution to the accomplishment of the battalion’s mission.

The concept of the checklist is simple. It provides tangible objectives for the conduct of ministry in a battlefield environment, and encourages self-

assessment of the effectiveness of the team. By its very nature it helps to break down the "ministry of presence" syndrome which, unfortunately for some UMTs, consists of sitting in the TOC, sipping coffee and reading the newspaper. By focusing the efforts of the team, the written guide supports an intentional ministry and replaces "face time ministry," with a realized ministry of the presence of God. If used as a tool, not as a bludgeon, it affirms the individual personality of the team and its mission of "providing pastoral ministry to soldiers". (FM 16-5)

Two days prior to the beginning of the ARTEP, I invited the DIVARTY Chaplain, Tom Ozanne, to spend 72 hours with the team in order to gain an outside appraisal of our work. He was provided the schedule of ARTEP events, the UMT Evaluation Guide, and the back seat in my vehicle. He accompanied the team on its rounds of religious services, talking with troops and leaders, gaining information about the way the team conducted ministry. He went to the TOC and talked with troops and leaders, gaining information about unit ministry team issues, and the events taking place during the ARTEP. When he finished the visit, he left with a complete picture of the battalion's specific mission, and the operational/ministry performance of the battalion UMT.

Later in the day, the team and the DIVARTY chaplain gathered around an MRE and discussed the issues which had been raised during his evaluation. While some areas had been scored on a "Go/No Go" basis (was a Religious Support Plan prepared and included in the OPORDER? was the load plan accurate? were radio procedures observed? was security provided during the services?), others were evaluated through discussion. "Soft" areas, such as the ministry skills area, were dealt with effectively while respecting the unique personality of the team. The answers to the questions, Were the services effective? Did the memorial services, honor the dead? Was the ministry of presence intentional?, were found in a session of dialogue about ministry and its varied forms. The standard of measurement of these soft areas was the question: Did this action allow or enhance effective ministry described in the invitation letter to the DIVARTY chaplain; Did this action allow or enhance effective ministry to the soldier?

The 3d Brigade chaplain, Rich Cooper, was also involved in the evaluation process. Because the battalion provides direct support artillery to the brigade, there is a unique relationship between its battalion chaplain and the brigade chaplain, his supervisory chaplain. The 3d Battalion 1st Field Artillery is geographically located 45 miles north of its Division Artillery headquarters; the battalion chaplain is included as an integral part of the Brigade UMT, since they work so closely together. This unique bond allowed the Brigade Chaplain to evaluate our performance operating as part of the task force, and the team's ability to coordinate with the maneuver brigade for coverage, supplies, and supervision.

The Brigade Chaplain regularly visited the battalion and invariably had just the right answers to any needs which the team would have. In addition to words of encouragement and providing pastoral ministry to the team itself, he always insured that we had adequate ecclesiastical supplies, literature, and bibles. His evaluation enhanced the ability of the team to grasp the

concept of the brigade level operation, and focused on effective ministry during the different phases of the battle. The evaluation also provided an opportunity for professional development, since we would broaden the discussion of an issue from battalion level to brigade level operations. The result of using an ARTEP checklist/evaluation guide is manifold:

a. It helps to focus the team's efforts on three major areas of readiness: Common Soldier's Skills, Combat Readiness/Tactical Operations (including Staff Operations), and Ministry Skills.

b. It provides a ready reference for objectives in ministry. Since each objective is linked to a task in the "Chaplain Assistant's Soldier's Manual" and FM 16-5. It provides a means for measuring the hard skills which the team must master. When written down, the objectives become tools for ministry; not "37 souls saved by Wednesday," but "increased soldier-chaplain contact by spending 24 hours with each battery, instead of a 'staffing run of 4 batteries per day.'"

c. It encourages better communication between the chaplain, his unit, his command, and his supervisory chaplain, concerning the mission and ministry of the UMT. It provides a springboard for discussion about the variety of ministries within the Army, and affirms their values.

Team Building

At the recent US Army (Europe) Unit Ministry Team Training Conference, [See article "Unit Ministry Team Training in USAREUR" this issue] the hot topic for discussion was the development of the UMT as an actual "team" which provides "ministry." Common were the tales of woe from chaplains and assistants alike who were dissatisfied with the concept and doctrine behind the Unit Ministry Team. Some thought the whole idea was a farce, and they were tired of having it shoved down their throats. "What team?" we'd say . . . There's no 'team,' just two guys thrown together to do a job. If I had an assistant that was worth his salt . . . now there would be a team!" Chaplains would complain that their assistants were trying to convert them, or do their job, or were just plain dumb and lazy. Assistants lamented that their chaplains weren't spiritual enough, were too hard on them, and didn't support or encourage them. Both cried that there was inadequate training, poor recruitment, lack of understanding, and personality problems that voided any possibility of team ministry." There was even a chaplain and assistant who vocalized the desire to have assistants endorsed by local churches prior to enlistment. Shouldn't the assistant be 'called', too?

The fact is that some of what was being said was true. Almost all UMT have experienced disagreements or differences in expectations. Some chaplains want an assistant who is all soldier—who can function in the field like a professional, yet be a full partner in ministry: leading Bible studies, singing, and performing the tasks associated with lay ministry leaders. The sad fact is that teams have no choice with whom they will serve, no voice in the qualifications or 'call' of its members, and no input to matching the varied religious affiliations of chaplains and assistants.

My experiences over the last six years in the Army chaplaincy have not been any different than those of the conference participants mentioned earlier. In fact, I was voicing my dissatisfaction along with the rest of crowd precisely because I felt that I had been “burned” once too many times. In my mind, there would be no UMT if there was no screening process or endorsement of an assistant by a religious body. I was tired of getting assistants who felt it their duty to “save” me, and I was also tired of assistants who chose the 71M MOS simply to avoid the rigors of combat arms. I resented first sergeants and commanders who would send me special duty soldiers to serve as my driver because “they needed a break”.

What I learned with SPC Rhodes over a two-and-one-half year period was that it is possible to approach a semblance of “team” if both parties are willing to keep the lines of communication open, while placing service to the troops as top priority.

Treat Them Like Soldiers

One of my problems with assistants was that I tended to take this “team” concept a bit overboard. I thought “team” meant “bosom buddies.” I’d consistently refer to my assistant by his first name, even in front of other soldiers. I counted on him to always make the right decisions, and always tell me the straight story, just because he was a chaplain assistant and my “buddy.”

Chaplain assistants are, first and foremost, soldiers. They are combatants, tasked with the job of “providing religious support in combat and garrison— by performing both specialized and common soldier skill functions.” (FM 16-5) They are not just our drivers or bodyguards, nor are they our “buddies”. They have gone through common and specialized training to achieve their status as an assistant, just as an infantryman achieves his status as a combat arms soldier. Their mission is unique, and they are sometimes required to perform functions normally performed by an officer. (FM 16-5)

There is little room for the assistant to be allowed to shirk his duties, in garrison or in the field. By virtue of his position as a member of the UMT, he is a role model for other soldiers in the unit. He represents the ministry of the team.

If chaplains fail to require that assistants perform as soldiers, then they simply foster the image of the UMT as a bungling, ineffective combat liability. If chaplains fail to treat their assistants as soldiers, requiring that they meet the same standards of conduct as any other soldier, then they foil any attempt at building a team. Soldiers must know their jobs and be technically and tactically proficient at them. Require this proficiency of the assistant to challenge them—and they will reward the chaplain with initiative, attention to detail, and competence.

By the same token, assistants have the right to expect their chaplains to be soldiers, too. Nothing is more frustrating to an assistant than a chaplain who can’t read a map or calls a weapon a “gun” (except for artillery chaplains; that’s acceptable when referring to the howitzer). The standards are the same for all soldiers, regardless of rank or position.

One of my biggest mistakes during my tour with the 1st Armored Division was not taking full advantage of something known as “Iron Time Training.” Every Wednesday morning, from 0700–1200, soldiers report to their section chiefs for training in Mission Essential Task Listing (METL). Iron Time Training provides the lowest echelon supervisor with five hours of uninterrupted combat skills training designed to develop individual and group readiness. It is an excellent opportunity for the UMT to train for its tactical role in providing ministry to the unit.

Program time on the unit training schedule to train specifically for UMT operations and go-to-war tasks. Chaplain Cooper, the 3d Brigade chaplain, developed a quarterly training plan for the brigade UMTs which took the tasks straight from the Soldiers Manual, FM 16–5, and the Military Qualification Standards Manual which addressed the combat readiness needs of the Battalion UMTs. Included in the plan were blocks of instruction on common soldier skills, UMT doctrine, and battle fatigue ministry. “Hands-on” training was the norm for erecting tents, camouflage screen systems, and stoves. After action reviews would be used to evaluate the training. When used in conjunction with professional development opportunities at the unit, the UMT can receive comprehensive training in most combat related skills. Intentional, planned training pays its dividends in graded exercises and the satisfaction of effective ministry under any conditions.

Accept the Other Member of the Team

The Unit Ministry team is a reality. The Department of the Army Chaplains’ Corps has so decreed. It is not going away, and we’d best learn to make it work.

If we will learn to accept each other, along with our idiosyncrasies, our backgrounds, our limitations and our talents, then we can begin to realize the possibilities for solid ministry as a team.

SPC Rhodes sometimes had a problem with paying attention to detail. I had a problem with being clear in my directives. Two years passed before we realized these facts about each other and made the effort to change. The result was better performance technically, and a stronger team emotionally. Had the same incident which took place at IRONSTAR occurred one year earlier, I would have been conducting the service instead of my assistant. Although I had confidence that he could perform his duties with supervision, I doubt that he would have felt enough a part of the team to be able to step in under the circumstances.

One year earlier we had been on an emotional and mental wrestling match with regards to performance, expectations, roles, and personalities. Only with time and the gradual acceptance of each other’s talents and limitations were we able to come to an understanding of the other’s value as a team member. I began to see the potential for leadership and initiative in SPC Rhodes, culminating in his performance during IRONSTAR. I began to accept him for who he was, and stopped trying to mold him in my image. I

accepted my own talents and limitations, as well, and finally began to take steps to integrate our 'calls' into a unified ministry.

Conclusion

When SPC Rhodes initially came to his recruiter, he expressed an interest in entering the broadcast field—that was why he wanted to enlist. When the computer indicated there were no openings in the media specialties, he chose to enter the field of Chaplain Assistant, MOS 71M. It had to be better than being a "grunt," he thought. He did not have a "call;" he was not endorsed by his local church, although he was a church member; he had no visions of "saving the world." He had no idea he would be working with a Southern Baptist chaplain who would have preferred to train a cannoneer to be his assistant or that, as a supervisor, the chaplain would be such a hard-nose. He wanted to earn some money, experience a different side of life, and maybe do a little service for his country.

He ended his initial enlistment with an impact Army Achievement Medal for his actions at IRONSTAR, scoring the best of the battalion's candidates on the promotion board, and receiving the VII Corps Unit Ministry Team of the Year Award for his efforts as a full partner of the 3-1 Field Artillery Battalion Unit Ministry Team. Because of his willingness to perform as a soldier, and the UMT concept of ministry, I was able to witness "team ministry," move from concept to reality. By applying some of the practical suggestions mentioned earlier, and approaching the idea of the UMT with the same leadership principles required of every other team-type unit in the Army, perhaps we can dispel some of the woes expressed by chaplains and assistants alike. Recognizing the peculiar mission of the UMT, and the advantages of such a close working relationship between members, we can then be about our Father's business of providing pastoral ministry to our soldiers.

And to think SPC Rhodes wanted to just be a disc jockey!

Unit Ministry Team ARTEP Evaluation Checklist

References: AR 165-20 "Duties of Chaplains and Responsibilities of Commanders"

FM 16-5 "The Chaplain and Chaplain Assistant in Combat Operations"

	GO	NO GO	COMMENTS
Phase I: Ministry During Pre-Battle			
Task 1. Prepare Religious Support Plan (RSP)			
a. Did chaplain prepare a RSP for inclusion in the exercise OPCODE?			
b. Did plan include coverage for all organic and attached elements?			
c. Did plan provide for Protestant, Catholic, and Jewish coverage?			
d. Did it address the issues of area coverage, location of UMT, and coordination for religious support?			
Task 2. Set up in Assembly Area			
a. Was site chosen best for ministry? (Was UMT available to troops? Site marked by flag or sign? Location publicized?)			
b. Was the tactical situation taken in to account? (Cover and concealment? Camouflage? Light and noise discipline?)			
c. Did the UMT make final preparations for movement to battle positions?			

GO NO GO COMMENTS

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The Expanded Unit Ministry Team

Berris D. Samples

Let's dream for a moment. What would it be like to have a Unit Ministry Team at company level? On a purely numerical basis, our ministry with soldiers would be at least four or five times greater than it is presently. Reality says that it would be an administrative nightmare with up to 10,000 chaplains with chaplain assistants. But think of the ministry!

Since Congress would never approve of our dream, how can we expand the ministry that takes place in our units? Let's take our present unit ministry team and make it larger.

Not Enough Chaplains and Assistants

Even in today's Army there are not enough chaplains and assistants. In my present assignment, until an assistant arrived, I served by myself for fourteen months. This was the unit ministry team minus(—). Occasionally units have experienced situations where there was no chaplain present, and an assistant "held down the fort" for an extended period. Once I was absent for almost three months on a school assignment. When I returned, the chaplain assistant collapsed in a heap, and his first words were, "Am I glad that you're back!"

Besides juggling assignments and trying to keep positions filled, our combat role as a unit ministry team demands that we get help. It is impossible during any conflict to minister to those in need since the battlefield is so large and many of our units are dispersed. Area coverage is meant to fill the gap. The Unit Ministry Team is also the primary agent for ministry to battle fatigue casualties. Statistics alone are overwhelming. With such a huge total of soldiers that are affected by battle fatigue, the chaplain and assistant will find new meaning to 24 hour-per-day ministry. During a recent field exercise, I only half-jokingly chided a medic, "I'm going to teach you to do ministry for battle fatigue casualties. I need all the help I can get." He

Chaplain (Captain) Berris D. Samples, American Baptist Churches USA, is presently serving in Bamberg, West Germany. Besides his BA and MDiv degrees he has done additional graduate study at the University of Kansas and Iliff School of Theology.

replied he would probably be one of these casualties himself after a few days of treating battlefield wounded.

In both peacetime and conflict there is a telling need for more help to perform ministry. Today we have help from churches and families and other unit ministry teams. In the event of combat we are on our own.

Unit Ministry Team Volunteers.

My twelve years spent working with Young Life, a Christian youth organization, gave me a model for performing an expanded ministry. Young Life (in Europe known as Club Beyond) has ministry in over 400 communities. The genius of their work is their recruitment of over five volunteers for each staff member. These volunteer leaders are trained in youth ministry and carry a large share of the responsibilities of serving youth.

The idea of volunteer leadership is not unique to Young Life. Haven't the church and even chapel programs existed because of volunteers?

Chaplains and assistants have occasionally needed trained volunteers to perform ministry at the unit level. Our expanded unit ministry team can be larger than Forward thrust Doctrine provides. An expansion of the unit ministry team is a combination of chaplain, chaplain assistant and volunteers. Although I didn't have an assistant for fourteen months, I did have a unit ministry team!

Volunteers must be chosen carefully. Their spirituality, character, and service reflect upon the entire team. When I selected persons as Young Life volunteers, I looked for three primary qualities: a love for the Lord, a heart for kids, and trainable attitude. It works the same in the military. The unit ministry team volunteer must be a spiritual person and practice his faith. A volunteer must care for his or her fellow soldiers. A volunteer must also be willing to follow goals and be trained to perform quality ministry.

These volunteers exist. As chaplains and assistants, we simply have never officially recognized them and made them a part of our team. Upon doing so, we have an *expanded* unit ministry team.

Trained to Serve

The military has invested much time and money in preparing the Unit Ministry Team for its ministry. We are qualified to teach and train others how to do ministerial tasks. Haven't we all been embarrassed when a soldier that we selected to lead in worship either rambled interminably or tried to convert the audience to his or her brand of faith? There were also those times when we set guidelines for the service which ended satisfactorily. Training and instruction are paramount to the quality of the end product. Do not plan for expanded unit ministry team work unless you are willing to train your volunteers. It is essential.

There are several areas in which our volunteers should receive training. Unit ministry team volunteers should be taught to share their spiritual journey. Jesus taught his disciples to testify or witness to their lives with God. A volunteer should be comfortable enough to talk about his own life,

so the people with whom he shares can talk about theirs. After a meeting on a campout, a soldier commented to me about a volunteer's testimony: "That sure meant a lot to me. His talk made sense." He had responded to the message of a soldier who was at his level.

Unit ministry team volunteers need direction in leading Bible studies, prayer and discussion groups. One of the best ways to train is by having them participate in a group themselves. Not everyone is a gifted teacher, but all can be instructed to guide a meeting. There are plenty of study guides which can help with a study. Do a study with your volunteers.

One of the highlights of this past year occurred when I was delivering Bibles to our soldiers during a six-hour MOPP level-four exercise. It was summer, and as always, the protective suits were unbearably hot. I was suffering in the heat, passing out Scriptures, and driving the Hummer to the next location. Most of the soldiers were in the horizontal rest position trying to conserve energy. As I delivered the Bibles to one of our volunteers, he gathered his section of soldiers together and started his study while they were in MOPP Four!

Our volunteers can also be taught basic counseling skills. We call this "friendship counseling." Most times it is allowing another person to talk about how it is going. If a problem surfaces that needs professional attention, it is passed on to the chaplain.

One final idea on training. Don't miss out on the opportunities for your unit ministry team to have its own training sessions and retreats. It's part of the teambuilding process. Get to know each other. Have fun together. Plan an activity like backpacking that involves teambuilding skills. You will find that you are creating a spiritual family which is equipped to minister at the grassroots level.

Expanded Ministry

The expanded unit ministry team volunteer effort provides services of both quality and quantity. People can be recruited who are gifted in music, teaching, listening, or helping. In my experiences unit ministry team volunteers have led singing, prayers, Bible studies, unit trips, and field worship services. Much of their work, however, wasn't "up front," but one-on-one.

The expanded unit ministry team can provide real benefits. During combat, the unit ministry team volunteer can provide a foxhole ministry. He or she can share, that in the midst of death and confusion, there is spiritual hope. They will be in places that the chaplain and assistant will not reach.

After a Thanksgiving prayer breakfast, my battalion commander shook my hand in appreciation and said, "That was a great program, Chaplain, and you didn't even do anything. I'm amazed that we have talent like that." All that I had done was set up the event; the unit ministry team volunteers had done the rest.

The expanded unit ministry team concept works. Invest some prayers, time, and training into volunteers in your unit. They are an untapped resource which can enhance the quality of your religious program.

Ministering In The Midst Of Crisis: The Hospital Unit Ministry Team

David M. DeDonato and Robin C. Carter

Imagine yourself entering a world where your privacy is invaded, your freedom is restricted, and anxiety and uncertainty are your constant companions. Your clothes and personal effects have been taken from you; you're given ill-fitting clothing to wear; you sleep in a bed that can be accessed by anyone at anytime day or night. Sights, sounds, and odors that would normally be an embarrassment are a common occurrence. For nourishment, you're given "edible" food whose taste and texture defies description.

There is a constant procession of strange people to your bedside asking you a multitude of questions, poking and prodding your skin and body with various instruments, forcing you to submit to heretofore unthinkable procedures and unimaginable positions. As if that weren't intimidating enough, try listening in on these strangers' conversation—don't worry, it won't be hard to do because they've surrounded your bed and are talking about you in an unintelligible tongue. They smile at you, nod at each other, scribble some notes, and then they're gone, only to reappear in the early morning or late afternoon. And all of this is for your own benefit and well-being. Welcome to the world of the medical center!

Later, you are aware of a smiling face and person in a lab coat approaching your bed. He reaches out his hand to you and says, "Hi, I'm the chaplain, how are you feeling?" You've heard that question many times

Chaplain (MAJ) Dave DeDonato, ordained as a United Methodist minister in 1976, currently serves as Chief, Clinical Chaplaincy Branch, US Army Academy of Health Sciences, Fort Sam Houston, Texas. He is utilizing his training received at the University of Kentucky Medical Center and Brooke Army Medical Center in critical care ministry and medical ethics to instruct Army Medical Department personnel and chaplain unit ministry teams in medical ethics and providing care for care-givers.

SSG (P) Robin C. Rankin currently serves as the NCOIC of the Department of Ministry and Pastoral Care, Brooke Army Medical Center, Fort Sam Houston, Texas, where he has developed a model UMT training program for Health Services Command. His previous assignments include Chaplain Assistant Instructor for Fort Knox, Kentucky, and Chaplain Section NCOIC, 1st Infantry Division (FWD), USAREUR.

before so you launch into a description of your physical condition. But the smiling face replies after you've concluded, "I understand. Can you tell me what it's like having your world turned upside down?" You sense that this person is different from the others, that he/she really does want to know about YOU, what you feel, and how you are experiencing this crisis. As you begin to share your perceptions and your feelings with him/her, he/she pulls up a chair. You spend the next fifteen minutes relating the myriad of emotions that have accumulated within you since your admission. You begin to feel better as you unburden yourself. The conversation is concluded with a familiar passage from the Bible and prayer. As the chaplain rises to leave, you reach out, shake hands, and say, "Thank you, Chaplain, for your time and for listening to me. It's nice to finally talk to someone who doesn't have a needle, pill or IV in their hand."

The description just given of the patient's world comes from a variety of comments made by patients at one of our Army medical centers. It accurately reflects the confusing, impersonal, and often frightening world that greets thousands of soldiers and their family members as they are admitted for treatment in one of our Army health care facilities. In the midst of this world is the unit ministry team (UMT)—the chaplain and chaplain assistant assigned, called, and empowered to take care of God's people in crises.

This UMT has the same mission in common with all UMTs—the holistic care of the service member and his/her family. But there are also some differences which make hospital ministry unique. The purpose of this article is to examine the similarities and differences between the UMT in this crisis setting and UMTs in other settings. The needs of patients, the role of the UMT in meeting those needs, relationships with the staff, and UMT stresses are defined. Also, the uniqueness of UMT ministry in the crisis setting of the hospital and its application to the highly-intense battlefield of tomorrow is examined. Finally, the future challenges that face the hospital/crisis care UMT are discussed.

Although the basis for this article is the UMT in an Army Medical Center (MEDCEN), much of what is contained herein applies, in varying degrees, to all chaplains and chaplain assistants as they provide pastoral care in the field, at the chapel, or in the homes of soldier families.

I. Similarities with other Unit Ministry Teams

In common with all unit ministry teams, the hospital UMT provides for the religious ministry, pastoral care, and the moral well-being of the military community to which it is assigned. The team provides for "the nurture and practice of religious beliefs, traditions and customs to strengthen the spiritual lives of soldiers and families."¹ To accomplish this primary mission, the members of the UMT—the chaplain and chaplain assistant—assume their traditional roles.

¹Headquarters Department of the Army, Army Regulation 165-20: *Duties of Chaplains and Responsibilities of Commanders*, (Washington, DC, 10 May 1985), paragraph 2-1.

A. The Chaplain's Role

The hospital chaplain has both religious and staff duties. Religious duties include the conduct of major faith group religious services, administering rites and sacraments appropriate to their faith group, and providing pastoral care and counseling to all members of the hospital community—patients, staff, military retirees and their families. At times the hospital chaplain is called upon to conduct marriages, funerals, memorial services and ceremonies.

What constitutes the hospital community has significant impact on the type of coverage the UMT provides. Direct religious support, general religious support, and denominational coverage merge insofar as the majority of pastoral care is provided to the patients on the wards. In MEDCENs, chaplains are assigned to specific wards with pastoral responsibility for patients of all faith groups on that ward. MEDDAC (Medical Department Activity) UMTs—often a single team responsible for the entire hospital—and MEDCEN UMTs rely on contract Catholic priests, or chaplains and other clergy outside the facility to provide for the denominational needs of specific patients. Hospital staff religious needs are provided for in a similar manner. Thus the Wesleyan maxim, “the world is my parish,” often applies to the hospital UMT as they minister to the needs of all who call upon them.

B. The Chaplain Assistant's Role

The chaplain assistant (CA) military occupational specialty (MOS) is a fast-paced and challenging career field which demands high quality soldiers that are committed to excellence. As the CA represents 50% of the unit ministry team, he/she has significant impact on the UMT mission.

Until recently the traditional role of the CA in the hospital environment was similar to that of chaplain assistants throughout the Army. Their basic functions included office coverage, administrative duties, religious support, and maintaining facilities and equipment. However, with the advent of “ministry-oriented” tasks in the *Soldier's Manual*, the role of the Army chaplain assistant has been significantly expanded.

The lethal battlefield of the future will demand more from the UMT to provide for the religious needs of soldiers. The CA will have a greater responsibility for the support of that mission. Consequently, some of the ministry-oriented tasks that were exclusively performed by the chaplain may now be provided for by the CA. Some examples are: conduct a hospital visit; visit a soldier; respond to a distressed individual requiring pastoral care; assist a soldier in prayer; and, comfort a person in grief.² These tasks are ones that can be easily performed in a hospital by the CA with appropriate training and supervision.

²Headquarters Department of the Army, STP 16-71M1-SM: *Soldier's Manual 71M Chaplain Assistant*, (Washington, DC, 5 April 1988), with proposed changes.

As with any other chaplain assistant, the hospital CA is a soldier first. Thus, he/she must be a part of the "unit life." When it is appropriate, the CA pulls company duties and may serve in other capacities to help the unit achieve its mission. This provides added exposure for the CA to demonstrate leadership abilities, physical fitness, and basic soldier skills among other soldiers.

A great benefit of the CA being present in the company is that he/she can get to know unit personnel and identify their needs for pastoral care. The unit will appreciate the interest. By forming and cultivating these unit relationships, the CA becomes an "enabler." This helps the UMT ensure that unit personnel receive religious coverage as part of the UMT's pastoral care for the hospital community.

II. The Hospital Unit Ministry Team's Unique Ministry

To minister in a crisis setting such as a hospital is to be confronted daily with soldiers or family members in crises. "The Greeks portrayed *krisis* as a paradox, containing a two-sided character: *danger* and *opportunity*. Indeed, crisis is like that. It is a fork in the road, a turning point, a confrontation that contains both threats and possibilities."³ For the hospital unit ministry team, this setting provides one of the most challenging and rewarding callings imaginable. The dynamics of such a ministry utilize the UMT's personal and professional resources and skills to their fullest. It often stretches the team members' capabilities, endurance, and spiritual faith to the maximum.

A. The Patient's Perspective

Soldiers who enter the hospital leave behind the comfort, familiarity, and safety of home and relationships. They enter into a strange and paradoxical world where diagnostic tests are just as threatening as injury or illness itself. Being out-of-control and feeling worthless plague the soldier. Hospitalization brings the soldier out of the field where he/she was an integral part of the unit's identity. Now, he/she faces the limitations of dealing with his own humanness. Along with the fear of anticipated pain is the added uncertainty about the changes in status quo which may lie ahead.

The hospital can be a place of joy with the birth of a baby, the mending of broken bones, the completion of a successful surgery, or the receipt of test results that show the remission of cancer. At other times there is the sadness of a positive diagnosis of a serious illness, an unsuccessful surgery, news of disability or of death.

Often, the perceived impersonal atmosphere created by the caregivers adds to the patient's discomfort. Doctors may seem more preoccupied with the latest technological gadgets or medical procedures, and nurses may be so overworked and understaffed that the patient feels the absence of the

³Lawrence E. Holst, "A Ministry of Paradox in a Place of Paradox," *Hospital Ministry: The Role of the Chaplain Today*, ed. Lawrence E. Holst (New York: The Crossroad Publishing Company, 1985), p. 4.

personal touch he desires. Suddenly Major Smith becomes “the colostomy in Bed 6” rather than the Executive Officer of 5th Battalion—a person who has an identity and purpose in life.

The UMT member brings that human touch that is sorely needed by the patient. By his/her very presence the UMT member provides a bridge to the soldier from the unit with something recognizable, familiar, and steady in the midst of turmoil and uncertainty.

B. Not All Patient's Needs Are the Same

While each soldier is coping with his/her feelings concerning adjustment to hospital life, there also exists within them emotions and needs that spring from the type of hospitalization they undergo. This has implications for the type of pastoral care the patient receives from the hospital UMT.

The birth of a child is usually viewed as a joyous, blessed event by all. However, if one takes time to look deeper, a myriad of emotions exists on the obstetrics ward. Parents face the responsibility for another human being who is completely dependent on them. “A child can be seen by either father or mother as a competitor for a limited quantity of love; it can be seen as a threat to a new parent's sense of competency; it can be seen as the fulfillment of a partnership, the very purpose for which the couple was married.”⁴

At other times, the emotions that surround the bringing of new life into the world are not so joyous.

Whereas pregnancy and the birth of a baby can awaken a sense of innocence in adults, it can also tap into a deep knowledge of their vulnerability to loss. When a healthy baby is born, parents wonder, “Why are we so lucky?” When a baby is born with problems or dies, parents realize that life is not fair and rage against it. They will never be so innocent again.⁵

On the pediatrics ward the patient may very well burst into tears when the UMT member approaches the bed. The sight of the white lab coat symbolizes to that young boy or girl a person who is a potential pain-giver. They don't understand that the chaplain is not a doctor, nurse, or corpsman. Often the trauma of pain and discomfort had begun for the child and parents long before the hospitalization. Thus, anxiety and fear has had a head start for all of the family. Diagnosis, treatment, and the accompanying news—good or bad—disrupts the family's world and all attention is centered on that pediatrics ward. In a sense, the entire family—parents, grandparents, siblings, aunts and uncles—become patients in need of the UMT's pastoral care.

Events are fast-paced on the surgical ward. Usually, the patient's ailment has been diagnosed prior to admission or soon thereafter. The surgery takes place, recovery is relatively swift, and the patient is discharged soon thereafter. Everybody is happy—the patient, the surgeons, and the staff.

⁴Susan Johnson Kline, “The Voices on Obstetrics: Participants and Partners,” *Hospital Ministry: The Role of the Chaplain Today*, ed. Lawrence E. Holst (New York: The Crossroad Publishing Company, 1985), p. 80.

⁵*Ibid.*, p. 87.

More serious procedures take longer but the expectation is that the process will take the same route.

But what happens when things don't go according to plan? The patient doesn't recover and complications develop. What was supposed to be a short stay lengthens to weeks and months. The patient and family become frustrated, discouraged, and often angry. These emotions are mirrored by the staff who are not used to having a patient "linger" that long.

Quite the opposite expectation exists on the oncology ward. Here, patients are in various stages of cancer. The diagnosis is devastating to the patient as well as his/her family members. The fear of disfigurement, incapacitation and pain is great. Treatment is agonizingly long and tedious with emotions hanging on the hope that remission will result. When it doesn't, all that lies ahead is imminent death with its anticipatory grief. The terminally ill patient has the need to come to grips with his/her fate. It is a time of reflection on what was and what might have been, to tell their story, to make some sense out of it all.

Crises abound on the intensive care units. A heart attack renders a seemingly healthy middle-aged officer helpless. A motorcycle accident leaves a young soldier in a coma. A fall out of a tree house lands a young boy in the neurology ICU with his life in the balance. A retired colonel with complications of an unknown source baffles the MICU staff. All the while, family members are sitting and pacing anxiously in the waiting rooms with only a ten-minute visit each hour with their loved-ones.

With the fear of permanent disfigurement ever-present, the burn patient asks the question, "Will I ever be OK again?" Agony and pain are their constant companions. Family members do all they can to cope with their own emotions. They struggle to provide support to their loved-one who lies in the bed, mindful that even the slightest gesture or expression will betray the anguish and fear that they all feel.

And on the other wards—orthopedics, urology, gastroenterology, psychiatry—special needs and situations also exist that provide opportunities and challenges for UMT pastoral care. "Hardly a week goes by when I don't see something new or experience something different," remarked a CPE (Clinical Pastoral Education) resident. "There's pain and joy, healing and suffering, laughing and crying, living and dying all around me. And to think that's happening all within these walls. It's a microcosm of the entire world. At times I feel so overwhelmed, so inadequate. But somehow, the Lord gives me the power to help and to find meaning amidst so much need."

C. The Search for God in the Midst of Suffering

In and alongside of the hospital beds, many people have discovered what really matters to them—the love and support of family and friends. Also of paramount importance to them is a relationship with God. Each person expresses this need in their own words. Others, who haven't had time for God or family now have one more opportunity to be forgiven and reconciled with family, with God, and to be at peace with themselves.

Certainly, there are those in the midst of pain that cannot see God, viewing him as being unmerciful, uncaring and distant. What does the crisis care chaplain represent with his/her presence to these suffering people? Nouwen states, "A minister is not a doctor whose primary task is to take away pain. Rather, he deepens the pain to a level where it can be shared."⁶ At those times it becomes a sacred calling to join the sufferer, to enter the pain, to acknowledge the absurdity of it all, and attempt to help the patient or family member put the suffering in proper perspective.

Some of the greatest learning and examples of heroism for the UMT can come from patients. One SICU (Surgical Intensive Care Unit) patient, in the midst of his pain, provided a unique perspective on suffering. He stated that he had some idea of the physical pain that Christ had endured. He then commented to the chaplain, "If Jesus hurt half as much as I do, then he must have really loved an old coot like me."

Chaplains within the MEDCENs and MEDDACs have long known that their setting is one of the best to prepare oneself for the trauma inherent on the battlefield of the future. Lessons learned from Vietnam taught us that all chaplains do not handle crisis the same way. The ambiguity of the MEDCEN ward, the crisis of faith present on the MEDDAC unit, and the constant stress of dealing with ill or dying soldiers will challenge UMT members here more than in any other peacetime setting.

D. The Hospital Chaplain's Role Calls for Specialized Training

The hospital chaplain as well as the future combat chaplain is called upon to assume a variety of roles. He/she is a comforter of soldiers, one who helps ease grief, trouble, or anxiety, one who consoles, provides hope, encouragement and strength. At times the chaplain confronts staff when there is a need to provide clarification, meaning, and understanding of events, decisions, and beliefs. There is the need to be an enabler who serves as a catalyst for family members for the expression and sharing of feelings and emotions, or a facilitator between the soldier, family, and staff for the exchange of ideas relevant to prolonging life when it becomes appropriate. And in all these roles the hospital chaplain is a representative of God, who walks with the soldier in his/her moment of need.

These varied roles and skills are usually developed by the chaplain over many years in pastoral ministry. Chaplains preparing for high intensity ministry, however, would do well to undergo training in a Clinical Pastoral Education (CPE) program. At the basic level, CPE students focus on ministry formation and development. How and why ministry is done is closely examined in individual and group settings under the supervision of a seasoned pastor. Learning contracts are developed to focus learning. Peer group participation enhances the identification of strengths and weaknesses in ministry and interpersonal relationships. The presentation of theoretical material from theology, behavioral sciences, and pastoral care help the chaplain to

⁶Henri J.M. Nouwen, *The Wounded Healer* (Garden City: Doubleday and Company, Inc., 1976), p. 76.

better understand his/her faith tradition in pastoring to the particular needs of those in the hospital setting. Hands-on pastoral ministry on wards serves as the chaplain's primary learning ground for developing a personal model for ministry.

Advanced CPE has as its focus continuing theological education in the development of the chaplain's ministry with emphasis on an area of specialized ministry chosen by them. The chaplain is able to take responsibility for the development of his/her CPE experience by utilizing his curriculum, clinical participation, and theological clarification to focus on the specialized ministry. Interdisciplinary resources are a prerequisite for facilitating ministry. Some areas of specialized ministry include: crisis intervention, suicide prevention, ministry to victims of trauma/mass casualties, and drug and alcohol abuse. Whereas basic CPE focuses on the *personal* and *pastoral identity* of one's ministry, advanced CPE focuses on the chaplain's ability to *articulate* and *conceptualize* how his/her ministry will benefit the soldier and family members.

E. Special Skills Are Needed by the Chaplain Assistant

The main emphasis for chaplain assistants in the hospital involves effective communication within the office, ward, the CA's company, and the soldier's unit. The challenge is to be "on line" with the latest means of transmitting information within the hospital community-at-large, as well as with higher headquarters. The CA is normally the first person that people encounter when phoning or visiting the hospital chaplain's office. The potential for encountering people who are hurting and those in need of ministry is substantial in the crisis environment of the hospital. If a chaplain is not readily available to help the person standing before the CA's desk, the CA is available to utilize his/her skills to ascertain the problem by providing a listening ear for those in distress, or in comforting those who are grieving.

Sometimes, soldiers or family members just want to ventilate their feelings. There may be no need for counsel but just for someone who is willing to hear their pain. If there is a need for counsel, the CA listens and makes the appropriate referral to the chaplain or to some other agency/service of the hospital. If the person needs to see the chaplain, the CA can take the information, page the chaplain and, if appropriate, brief him/her.

Care for the hospitalized soldier is the number one priority in the hospital. As we have already seen, they may experience emotional, psychological, and spiritual pain in addition to the physical discomfort they are enduring. Depending on the particular health care facility, the CA may or may not visit the wards. Nevertheless, the CA does interface with soldiers in some situations—chapel services, walk-in counseling, or pre-admission visits. The CA does everything he/she can do to provide for the patient's comfort and to respect their privacy. The CA provides patients with worship service schedules and religious resources from their faith group. In this way the soldier is better able to adapt to this new community and to cope with his/her illness or injury by seeking comfort in the strength of their religious faith.

In the course of his/her daily duties, the chaplain assistant cultivates relationships with the hospital staff. As the medical staff identifies the needs of patients, they often talk with the CA to relay those needs to the chaplain so that he/she is aware of the situation prior to meeting the patient. Also, certain staff members may feel comfortable unburdening themselves to the CA, something they might not otherwise do in the presence of the chaplain. A well-trained CA will recognize and take the initiative in these opportunities for ministry. Should the chaplain be needed, the CA has already laid the foundation for meaningful ministry by his/her good relations and has established the bond of trust and confidence with the staff member. In this manner the CA serves as a facilitator for healing, thus enhancing his/her value as a hospital UMT member.

F. UMT Relationships with Hospital Staff

No matter how sincere or competent a UMT member is in providing pastoral care to his/her patients and staff, there comes a time when they must “earn their stripes,” to prove their worth to the hospital staff to be numbered as “one of them.” This baptism of fire can take many forms. An operating room chaplain relates:

There were times I became the object of the staff’s humor. “Religious” jokes were told for my benefit. At other times, not-so-religious jokes were related, probably just to see what kind of reaction I’d have. Sometimes, the surgeons would call me over to the table and show me a particularly nasty-looking organ. I wondered if they were doing that just to share an “interesting” aspect of their trade or whether it was to test whether I could “stomach it.”

It is not uncommon for the hospital unit ministry team to be viewed by the hospital staff as ones who are “set apart” from all the chaos and turmoil of the nitty-gritty of saving lives and combatting disease. In a sense that is an accurate description of our calling, to be Nouwen’s spiritual leader:

... who is able to articulate his own experience [and] who can offer himself to others as a source of clarification ... a man who is willing to put his own articulated faith at the disposal of those who ask his help. In this sense he is a servant of servants, because he is the first to enter the promised but dangerous land, the first to tell those who are afraid of what he has seen, heard, and touched.⁷

While this set-apartness enables the hospital UMT to serve as spiritual servants, their mission can be misunderstood by some health care providers. One surgeon commented:

When you mention holistic medicine to surgeons they laugh. Why? Because the holistic people go home early ... they’re not there at 0300 in the morning when they’re really needed ... The chaplain can say, call on me if you need me, but the real proof is actually being there at the critical time.

Fortunately, the number of health care providers that hold this view of the UMT are in a minority for many hospital UMTs have become visible and valuable members of the health care team. Many a chaplain is sought by

⁷Ibid., p. 38.

a nurse or corpsman at 0300 when they sense the soldier's need for a pastor. The physical healing of the patient also entails the need for healing in mind and spirit as well as body. The value of the chaplain is acknowledged by some physicians:

You (chaplains) are in the people business . . . People don't always open up to us . . . The chaplain is a valuable resource person that we can use. We tell the family that the patient has such-and-such but we don't have time to stick around and deal with them . . . Surgeons are objective. We're trained to look at the facts and cure. (Chief of Surgery)

You chaplains provide a different perspective to things. When we surgeons speak, it's with some irony, sarcasm, and a certain amount of desperation wrapped up in humor . . . I guess that's why God put us here. You do your thing and we do ours. (Staff Surgeon)

. . . When you look at it, doctors and patients have an adversarial role with each other . . . patients want to please the doctor. They want to hide things from us . . . You chaplains have a vital, necessary role here. You see people at their worst times and relate to their feelings and their emotions. That's hard. I couldn't do that. (Senior Resident)

To minister in the crisis setting of the hospital is to have an appreciation for where medicine and theology do meet. At one time religion and medicine were united—the care for people's bodies was intertwined with the care of their souls. The Old Testament priest was as much a physician as he was a spiritual leader. Clergymen, even into the late eighteenth century, continued to prescribe remedies for the healing of physical ailments along with prescriptions for attaining eternal life. Churches led the way in establishing hospitals for the care of the sick in the late 1800s. Since then, however, science has taken over the task of healing the body and has transformed it into what we have today. Even in this modern setting, "... though medicine is not a religious discipline, and therefore does not subscribe to theological arguments, it does share many of the same values as does religion. The shared values allow our theological perspective of life to influence and interact with the medical perspective and understanding of life."⁸

The doctor and the chaplain do share a basic concern for the welfare of the patient. They both share some of the same ethical vocabulary, whether it in bioethical or theological terms. As members of the medical care team, chaplains have a responsibility to translate spiritual terms in a meaningful way to those in military medicine.

"In the final analysis, neither the medical care giver nor the spiritual care giver have a more important role to play than the other. Rather, we are mutually inclusive in giving care. Both of us are needed for the patient to be whole in mind, body and spirit."⁹ There will always be role, turf, and authority issues to be settled; however, they need to be laid aside in order to help the soldier or his/her family member achieve complete healing.

⁸Paper presented by Chaplain (MAJ) William J. Caple ("Chaplains as Ethicists and Care Givers") at the 102d Army Reserve Command Medical Symposium, St. Louis, Missouri, February 26, 1987.

⁹Ibid.

G. UMT Stresses

The hospital UMT provides ministry to those who enter at a crisis point in their lives. The team's function is to walk with the soldier in crisis and, in doing so, bring God's presence into his/her midst. If the soldier is receptive, a meaningful relationship is established that can help them face the uncertainties of testing, diagnosis, and treatment. Hope can be instilled to face the future. The UMT provides a link with a caring and loving God. They also provide continuity as those who walk the wards, have access to the staff, and go in to the secret places in the hospital. They provide the soldier and family with someone familiar—someone who is "safe" for them.

In crisis care ministry UMT members make a difference! The unexpected becomes the expected; the unnatural becomes the natural. Sights and sounds that assault the senses become blurred and muffled, not because one is not aware or is not caring, but because dwelling on them would leave the team member incapacitated and dysfunctional. People depend on the UMT. They don't want to be alone amid the turmoil of suffering and uncertainty around them.

A chaplain ministering in an operating room/SICU waiting room remarked:

The anxiety level is high as family members and friends await the news about their relative. Even the importance of such simple news as how much time is left for surgery is magnified out of proportion in the minds of those who wait there. As the bearer of such news, I was amazed at how much of their tension I absorbed without knowing it. It goes without saying that the times of ministering to families during the receipt of traumatic news is greatly stressful for me.

It's at these moments, the image of Nouwen's wounded healer, is most applicable to members of the hospital UMT:

... no one can help anyone without becoming involved, without entering with his whole person into the painful situation, without taking the risk of becoming hurt, wounded, or becoming destroyed in the process. The beginning and end of all Christian leadership is to give your life for others.¹⁰

Ministry to the staff can be equally demanding and exact an emotional investment by the UMT member as well. One chaplain relates, "As they came to me with their problems, there were times when all I could do was to offer them hope and encouragement in the midst of their anger, frustration, and suffering. I often came away from them remembering similar struggles I had faced and emotions that I had experienced."

Working side-by-side with the care-givers to save a life, or to improve the quality of a life helps a crisis care chaplain to appreciate how fragile life is. An operating room chaplain relates, "As I stood beside the doctors and nurses as they shook their heads in helplessness as another patient died, I got in touch with my own mortality. Watching a baby, no more than a few minutes old, being cleaned up by the OB nurse, provided me with a burst of joy at new life. Life begins, life goes on, life ends."

During a particularly stressful period, one emergency room chaplain wrote, "Prayer, meditation, and reflection are a daily part of my life. There

¹⁰Nouwen, op. cit., p. 72.

are times when I am able to mentally withdraw, even in the midst of action swirling around me, and achieve that solitude of the heart that Henri Nouwen describes, 'to listen with attention to the words and worlds of others.'¹¹ Out of these moments comes the constant reminder for me that hope is more than for healing and health in this life; there is the assurance of eternal life in which each of us will be healed and our health will be complete. God was, God is, and God will always be."

The effects of the demands of hospital ministry are similar to those of any UMT. Physical energy wanes. Ability to concentrate is impaired. Nerves and emotions become frayed. Events that had not previously bothered team members now stress them. At these times of testing, the UMT becomes bonded together. It may mean confronting each other to spend less time on ward coverage or by taking leave. At other times, God's grace gives them the strength for prolonged periods of ministering to the seriously ill, or during urgent surgeries, traumas, and deaths. Seemingly-endless hours with patients, families, and staff members parallel the demands of being in combat for days on end. Ministering in the hospital setting demonstrates the importance of the UMT concept of team members sustaining each other in the midst of suffering and crisis.

III. Looking to the Future—New Challenges

Where the hospital unit ministry team goes from here is largely dependent on two things. First, the expansion of the role of the chaplain assistant as a team member will have great impact on UMT ministry. Its future lies not only in the hands of those who set doctrine for UMTs, but also on the interdependency and training of individual team members. Secondly, the advance of medical technology and its impact on the soldier, their families, and health care providers will open many opportunities for the UMT to be with the wounded soldier for dialogue and support. Continued training in pastoral care, crisis intervention, and medical ethics will equip the UMT to assume a leadership role.

A. The Chaplain Assistant's "New" Role

We have already mentioned the new "ministry-oriented" tasks that those who establish Army chaplaincy doctrine have formulated for the chaplain assistant. Reaction to this new expectation by the field has been the same as equipping the laity for ministry. Certain chaplain assistants have viewed the new requirements as "changing the rules in the middle of the game," something for which they had not enlisted, and as a role that they do not have the desire to assume.

Whatever the reaction among individual UMT members, what is at stake for the hospital UMT is field testing its feasibility and adapting it to their crisis environment. To make it work successfully, the chaplain and CA

¹¹Henri J.M. Nouwen, *Reaching Out* (Garden City, NY: Doubleday and Company, 1975), p. 26.

must have established a good working relationship based on mutual respect and trust. The key to a healthy UMT relationship is *community* and *communication*. This is even more vital in the crisis setting of the hospital where it is vital to understand what is said, how it is said, and its implications. Open and honest communication can help overcome obstacles and facilitate greater trust and respect for each UMT member. Also, as we claim our own faith traditions, we learn the importance of being in community, not for some, but for all the people.

Struggles develop as the hospital UMT adapts to change and begins to train the CA to be proficient in the ministry SQT tasks. There will be the need to assess and negotiate on the extent to which the CA can and will function within the realm of "ministry." Does he/she have the maturity and training to claim the new role? How comfortable will the CA be in listening, providing counseling, offering prayers, and consultation with staff? How will the CA be accountable for these pastoral contacts and how will they be reported and supervised? These emerging matters will need to be addressed if the UMT will be mission-oriented and functional in a crisis environment.

This expanding role of the CA will greatly enhance the ministry of the hospital UMT only if the CA is properly trained. More CAs will need to receive some CPE training or its equivalent to help focus their feelings and actions into intentional ministry. CAs who have already attended the two-week Introduction to Hospital Ministry Course at one of the Army MEDCENS have written:

I learned how to comfort and love people. One lady on my ward wanted someone just to hold her hand and to be with her before her operation. I understand what ministry of presence really is. (PFC, 2 years as CA)

As a result of this training, I believe I am a bigger asset to my chaplain. You never know where these basic hospital skills will come in handy. (SP4, Infantry Bn UMT member)

My ward coverage and verbatim were very anxiety-producing. I learned a lot about myself ... a "must" course for all chaplains and assistants to help them understand themselves better. (SSG, Training Bde NCOIC)

One chaplain trainer has raised three concrete questions for CA's involved in "mission-oriented" training as it pertains to the crisis environment:

- (1) What are you trying to do? (2) How are you trying to do it? and,
- (3) Why are you trying to do it? This last question deals with the chaplain assistant's religious heritage.

The task will fall, however, to the chaplain to build upon any formal training the CA receives by doing sustainment training within the assigned health care facility. Proficiency comes only through on-the-job practice and receiving proper supervision. The potential is great for the CA to serve as a lay person—ministry multiplier in a crisis setting and will add a most meaningful role to complement the pastoral care of the crisis care chaplain.

B. The Complexity of Medical Technology and UMT Ministry

Medical technology has advanced so rapidly that patient and staff care are being left in its wake. We have achieved the ability to prolong life through artificial means, organ transplants, and complicated procedures. We are now

facéd with making decisions concerning “do not resuscitate” orders, the termination of life support, and organ harvesting as well as their accompanying ethical issues. As money and personnel become critical, decisions pertaining to who receives care and what quality of care they will receive become paramount. What is the human cost in terms of pain, suffering, and stress involved in these matters?

These issues involve not only the soldier and the family who are most affected by them, but also the health care provider who must implement the decisions. The UMT can have a great impact in this most critical of human dramas.

Chaplains are now required to serve on institutional ethics committees where they must serve as the spokesperson for the moral, just, and right thing to do with regards to patient care. As previously mentioned, the UMT sees the patient as more than just a body in the bed with a particular ailment to be cured or injury to be healed. When life and death decisions must be made by care givers, the UMT member must be the voice in the wilderness that lifts up the patient’s values, beliefs, and humanness for all to see and to be counted in the equation.

When family members are agonizing over doing what’s right concerning medical treatment for their loved one who is slipping away from them, the UMT member must be there to facilitate the clarification of emotions and values that bear upon the decision. If need be, the chaplain serves as an advocate for the family and patient to bring understanding to a staff member who may not understand why there is indecision and who wants to take matters into his/her own hands.

Making and implementing medical decisions is no longer a simple matter that can be handled by a beneficent, paternalistic physician. The complexity of determining the right treatment for any patient, even if it is not a life and death matter, requires communication. All too often, we react afterward when the results of poor or fragmented planning come to our attention by suffering patients and distraught family members. The UMT, in its human relations role, can be proactive as a catalyst for multidisciplinary consultation for patient treatment and discharge planning.

Care givers who, like commanders, are discouraged, perplexed, or burned out because of stresses, do come to UMT members for consolation. Some of them are uncomfortable in their roles—they feel loneliness that leadership brings. Others have a “Messiah” complex and become so work-oriented by not balancing their activities. People can become so busy that they forget about taking care of themselves and each other. The UMT can be proactive by listening and affirming them as being important. Also, classes and support groups can be formed that encourage staff communication, stress management, and team building.

Instead of reacting to what transpires in the crisis setting by running from place to place, the UMT can be proactive in practicing preventative ministry to the staff. We already have enough of the unexpected as soldiers are admitted with a myriad of physical complaints and needs. As their leadership and ministry are developed, more thought and action can be devoted

by the UMT to anticipating systemic needs and diffusing situations that reduce the staff's ability to function optimally in the care of the soldier.

As we have seen, the crisis setting of the hospital presents vast opportunities for UMT ministry. No where in peacetime does such a training-ground exist for the UMT to function to its fullest capabilities under such a stressful environment. The hospital UMT can and does serve as a model for ministry under potential battlefield conditions. All the elements are present—wounded and dying soldiers, highly-intense action that stresses the staff to the maximum, and life and death decisions being made in often-ambiguous situations. And, in the midst of this “battle” is the UMT, utilizing its personal and spiritual resources to bring comfort, hope and strength to the combatants.

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The Navy Religious Program Specialist Rating: An Interpretive Historical Sketch

Melvin R. Ferguson

The genesis of the RP rating is found in 1878 when chaplains first requested the establishment of a cadre of professional enlisted personnel to support their efforts in ministry. Obviously, enlisted ratings trained to support specific professional endeavors in the sea services are as old as the naval service itself. Nonetheless, except for a few temporarily assigned enlisted members designated as the Specialist "W" (Welfare) "emergency" rating during WWII, the Chaplain Corps struggled without success to obtain a trained professional enlisted rating dedicated specifically to the support of religious ministry programs. This struggle continued until very recent times.

It may be helpful to analyze these many requests and efforts to obtain an enlisted rating of dedicated support to the Corps. The many twists and turns thereof enable us to understand how and, more importantly, why the Chaplain Corps finally succeeded in the establishment of the RP rating.

Problems of Professional Support

The preceding Historical Review section outlines the many watersheds and heroic efforts involved with the acquisition of a professional enlisted rating. Historically, chaplains were provided minimal enlisted support during times of combat. Ironically, the primary qualification used to select those assigned to chaplains was the ability to lead singing or play a musical instrument. To further exacerbate the problem, incumbents of the early emergency "W" rating were generally restricted from serving on Navy ships or in combat zones. Consequently, their value in support of chaplains was limited to the CONUS shore-based religious program.

In those early days the recurring efforts to obtain professional enlisted support focused entirely on either the "professional musician" or

Commander Melvin R. Ferguson, CHC, USN, is a minister of the Pentecostal Church of God in America, a member of the Navy Chaplains' Resource Board in Norfolk, VA, and edits "the Navy Chaplain."

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the "administrative" qualification. Consequently, the Navy responded *in kind* to the Corps' request. Secondary Navy Enlisted Classifications (NEC) in music were established for the administration-intensive rating, such as YN and PN. Nevertheless, all forms of enlisted support, short of a well defined dedicated enlisted rating, were unpredictable. The success of such support depended on "patronage & entrepreneurship," and provided no training or detailing continuity. It was a hit or miss procedure, with command religious programs vacillating between "feast or famine," in the receipt of qualified enlisted support.

Reconceptualizing the Need

Many early requests and studies benefitted and were built upon by the more recent efforts of our Corps. However, an important distinction evolved regarding *what* the Corps actually needed, and *how* the Chaplain Corps needed to modify its petition for enlisted support. In time, the nature of the many requests evolved from an emphasis on musical ability within a chapel-centered model, to the function of "chaplain's assistant." The foci of these requests rested, erroneously, on *chaplain* and not religious programs; and on *assistant*, connoting a need for one-to-one ratio of support. The more passionate the Corps' petitions, the greater the resistance to what was perceived as personal administrative support of a chaplain, over against an enlisted rating trained to provide comprehensive professional support of the command religious program.

Early in 1975, the scope of the Corps' need was redefined and the manner in which this effort was championed changed significantly. The focus changed from one of administration to one of religious programming. This clarification was driven by a review of occupational standards which demonstrated that 65% of the tasks to be performed by the proposed rating were in the field of religious programming. Only 29% were in the areas of administration and logistics, with the remaining 6% spread over various occupational fields. Further refinement of the review concluded that over 71% of the task areas were considered to be in direct support of religious programming requirements. This refocusing was a dramatic departure from earlier emphases. Another significant inclusion was to address the professional rating as one integral to a ground combat environment, ships at sea, and other critical operational environments *with* chaplains.

The scope of the rating was clarified and broadened to include the performance of duties in:

- planning, programming, implementation, and support of command religious programs;
- the determination of religious support requirements;
- the provision of religious programs and religious facilities management;
- the maintenance of records of non-appropriated and appropriated funds in support of religious programs;
- the maintenance of ecclesiastical documents;

- the organization, training and coordination of personnel involved with religious programs;
- instruction in methods of religious education;
- liaison with religious, ecclesiastical and community agencies.

The conceptual change of the enlisted rating also necessitated a change of view regarding the function of chaplains in the institutional ministry of the chaplains. Were we pastors, only? Did we not have division officer, department head and command chaplain responsibilities and expectations? The question suggested the answer. The maturing of the Corps' request for a professional enlisted rating also mandated a thorough 'requirements review' of chaplains as commissioned officers. The "leadership" aspects of our Corps were strengthened by the "management" clarifications: Management of a *program* for religious ministry; management of an enlisted rating, from recruitment and training to retirement; and, management of skills implicit for chaplains and RPs, alike.

The End of the Beginning

We can now review our Corps' history, with a little nostalgia and some insight. The Chaplain Corps has distinguished itself in every era of our nation's history. Chaplains have served bravely and honorably, and continue to do so today. Both chaplains and RPs work in quietly heroic ways to provide religious programming which insure the religious rights and spiritual needs of tens of thousands of sea services members and their families are met around the globe. With the determination to keep the critical focus on the provision of professional enlisted support of religious ministry programs, we will insure the survivability and the viability of an enlisted rating so ardently fought for in the past and so desperately important for our future.

Carrier Ministries Support: RPs Aboard “Big John”

Michael F. Brashear

“I want to be an RP,” said the young sailor who had just walked into my office. “What do I have to do?” “Well,” I replied, “let me ask, why do you want to be a Religious Program Specialist?”

He answered, “I told my LPO (Leading Petty Officer) that I wanted a nice desk job that didn’t require a lot of hard work and he told me to look into the RP Rating.”

Struggling for composure, I responded that his LPO was “dead wrong.” Every time I think of that incident, I chuckle. He was just one of perhaps many who think that all the RP does is set-up for religious services and check-out a library book now and then.

The majority of RPs I know are hard working individuals possessing a strong desire to support the ministry of their chaplains. In fact, I have sometimes asked myself why anyone would want to serve in a rating where the hours are long, the frustrations endless, and recognition seldom evident. Similar to other essential ratings, one must be a “Jack & Jill of all trades,” and work on most weekends too!

Actually, the answer is simple. Each RP sees a unique opportunity to help other people and to play an important part in the support of ministry provided by chaplains. Perhaps, RPs envision themselves as the chaplains’ *knights in shining armor*. RPs relieve the chaplain of the many programmatic burdens once carried alone and thereby frees the chaplain to do what he or she is ordained and endorsed to do: provide religious ministry.

Partners

“Behind every successful man is a woman.” That old adage, with some minor modifications, may also apply to the Command Religious Program (CRP) of any naval unit, ashore and afloat. Behind every effective, viable,

RPCS Michael F. Brashear is a Senior Chief Petty Officer (E-8) and Religious Program Specialist in the Navy, and is assigned to the USS JOHN F. KENNEDY (CV 67) whose home port is Norfolk, VA.

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relevant CRP is a dedicated, hardworking team of Religious Program Specialists. The RPs' sole objective is to support the CRP wherever, whenever and however they can. This objective implies *partnership* with chaplains, for whom RPs work, as chaplains provide the finest ministry possible to all of God's people.

What is Ministry?

In order to describe how RPs aboard *USS JOHN F. KENNEDY (JFK)* support the ministry of chaplains, let's define the term *ministry*. Webster's Dictionary reports that ministry is "the office, duties or functions of a minister." That describes the chaplain's job. But Webster also defines ministry as "an aid or service." That entails anything that helps or benefits the ship, its crew and their family members. Therefore, providing worship services and bible studies *is* ministry. But so is managing the ship's library and providing assistance during emergencies. On a ship of 6000 strong, the demand for *ministry* never stops.

In *JFK*, the Religious Ministries Department (RMD) is open 24 hours a day, seven days a week. All hands aboard *JFK* know they can avail themselves of the around-the-clock service and programs. And, always, the RP will be there on watch, standing by to assist and/or refer the sailor to a chaplain as the need may dictate.

Day to Day Routine

As with any organization, there are routine tasks that must be accomplished. Most are not glamorous, and more often than not, the accomplishment of these tasks goes unheralded. However, these small jobs mean the difference between a smooth running operation and a chaotic, inconsistent one.

On any given day aboard *JFK*, the RPs will rig and unrig for three different worship services, type and file numerous pieces of correspondence, process four to six AMCROSS messages, and handle three Navy Relief cases. In the *JFK* library, RPs will shelve two dozen books, answer an endless number of telephone calls back in the office, field day the RMD spaces (i.e., clean up the office) and participate in the 24-hour watch.

All in a day's work! But is that ministry support? You bet! With all of those necessary details being handled by RPs, the chaplains are free to visit work spaces, comfort the sick and injured, and counsel the concerned. Because of the RPs, chaplains effectively share the Word of God, administer the sacraments, and provide all encompassing ministry of presence, known to those who go down to the sea in ships as *deck-plate ministry*.

Beyond the Call of Duty

Every now and then a certain event causes people to come together as team and family, and work for the good of others. Recently, a tragic incident involving another naval vessel caused the *JFK* crew to illustrate ministry of assistance at its best. The *USS BONEFISH (SSN-582)* was in trouble and

needed help. A fire aboard *BONEFISH* necessitated the evacuation of the entire crew. *JFK* men came to their rescue, fighting fires and transporting the injured and other crew to the carrier.

Once aboard, the *BONEFISH* crew were escorted to the forward mess decks. They were given medical treatment in accordance with the severity of their injuries. The remaining crew were treated to a hot meal and provided sleeping quarters. The chaplains were busy too, as they comforted the anxious and injured. The RPs gathered such items as clothes, blankets and toiletry articles to assist with their personal needs and comfort. As a team *JFK* crew from medical, supply, the RMD and others became one in their response to unexpected crisis and human need.

AMCROSS & Navy Relief

While emergency situations may arise at anytime, they occur most often when a ship is deployed. These emergencies provide very special ministry opportunities for chaplains, supported by their RPs. In this regard, RP support is most important in the area of American Red Cross message traffic and Navy Relief financial counseling and assistance. In *JFK*, RPs work with these two agencies on behalf of their shipmates on a daily basis.

During a typical six months deployment, *hundreds* of AMCROSS messages will be delivered to the crew by the chaplain. These messages range from the very sad task of death notifications to the happy opportunities associated with the announcement of new life! It is the RP's responsibility to process each of these messages to ensure timely delivery to the appropriate individual and department, as well as a timely response to the originating family member via the Red Cross caseworker in the United States.

Likewise, Navy Relief (NRS) is the primary connection between the sailor at sea and his family at home in times of financial emergency. The LPO of the Religious Ministries Department in *JFK* serves as the NRS Representative. Through his expert knowledge of the Navy Relief system of support, and his dedication to helping those who require assistance, an RP again serves at the point of human need.

Special Ministries

Holy Helo

In all commands there are certain ministries and programs that are unique to that organization or unit. In all of these ministries, the Religious Program Specialists play an integral part.

Perhaps one of the most interesting and exciting forms of ministry performed by a carrier chaplain is the *Holy Helo* circuit. Frequently, while underway, the *JFK's* commanding officer is called upon to provide a chaplain to conduct worship and provide pastoral counseling for crew from other ships in the Battle Group. Hence, the transfer of chaplains and perhaps a *lucky* RP is conducted by helicopter. Generally, the helo deposits the chaplain-RP team by means of a cable which lowers the chaplain to the deck of the *small boy* (another ship other than the carrier).

Whether the RP accompanies the chaplain or not, a considerable amount of preparation goes into getting the chaplain airborne. The RP must contact the Air Transfer Office (ATO) to arrange specific departure and arrival times. The RP checks and rechecks the chaplain's field kit to ensure it contains all the necessary equipment and ecclesiastical gear. The chaplain's flight suit, life vest and helmet are maintained and checked by the RP. Plus, a myriad of other details must be taken care of, any one of which, if overlooked, would hamper the mission and safety of the chaplain. Working together, the chaplain and the RPs ensure that the vital link in the spiritual chain of ministry at sea is not broken.

General Quarters

"General Quarters, General Quarters! All hands man your battle stations!" Whether a drill or the real thing, the echo of those words over the ship's intercom causes the heart to pound. The entire crew scramble in predetermined paths to their respective GQ station.

GQ provides another unique opportunity for religious ministry. Two *JFK's* chaplains are assigned to the Battle Dressing Stations (BDS). The chaplains are assisted by one RP at each BDS. The purpose is two-fold: assist the chaplain as he ministers to the wounded and dying in actual combat or crisis; and function as a member of a first-aid, fire fighting or damage control team, as needed.

Contrary to what some may think, RPs are combatants. RPs learn to "fight the ship" just as every sailor learns aspects of water-tight integrity and all of the rest. While assisting the chaplain in rendering certain rites and comforting the wounded, the RP must be alert to any imminent danger to the chaplain, himself and any shipmate. In this regard, the RP frees the chaplain to minister to those who need him, even during the heat of battle.

Conclusion

Space does not allow me to describe every way that RPs support the ministries of Navy chaplains aboard *USS JOHN F. KENNEDY*. RPs are sailors first. Yet, there is a special *calling* inherent in supporting chaplains who are providing religious ministries to *JFK* crew and their families. But to paraphrase a poem of Cecil Alexander:

"All programs wise and wonderful,
All ministries great and small,
All chaplains bright and beautiful,
The RP supports them all!"

Religious Program Specialists With The Fleet Marine Force, Atlantic

Jeffery A. Worley

A Typical Day in the FMFLANT

The 0400 reveille begins another marathon day at Camp Elmore. Cartridge belts and Alice packs are quickly double checked to ensure each snap is fastened, each strap is snug and adjusted properly. "A-A-Aten-shun!" shouts the Company Gunnery Sergeant, causing the milling mass of camouflage uniforms to quickly stiffen into exacting sharp columns, two abreast. "Right face, forward march," bellows the Gunny, beginning a seven-mile march.

The crunch of a hundred right boots hitting the graveled surface instantaneously is the only noticeable sound. Each Marine's eyes are boring a hole straight ahead in the Alice pack in front, causing the column to look as though every Marine is in a trance. Only the shuffling of the road guard running to and from various intersections creates any disturbance of the column. "First platoon . . . fall out!" orders the Company Gunny, and the thud of dozens of packs punctuates the end of the load bearing forced march. "Clean-up and back to work in an hour," are his departing remarks.

OR

The noise from the helicopter drowns out all other sounds. Salt spray forms a drizzly cloud smelling like burnt diesel fuel over the entire flight deck as the inbound chopper begins its careful descent to the ship's tossing fantail. Marines standing by with packs ready to go, are hunkered down, crouching low and looking superstitiously at the CH-46 as it hovers 10 feet above the deck.

Waving fiercely, the aircrewman beckons the Marines to board. Within minutes, they are buckled into web seats that stretch along both sides of the aircraft. The turbine whine of the engines and the clatter of spinning chopper blades as they bite into the Arctic air make speech impossible and

RPCS Jeffery A. Worley is a Senior Chief Petty officer (E-8) and Religious Program Specialist in the Navy. He is assigned to Headquarters, Fleet Marine Force, Atlantic, Norfolk, VA.

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isolate each Marine as he holds fast to his pack and endures the bucking helo ride to the beach. Upon landing, each Marine, running fast and low, departs the chopper and assumes a hasty defense as the chopper departs the landing zone.

Both scenarios contrast sharply to the shipboard life to which RPs may be accustomed. Transferring from a sleek cruiser to a Fleet Marine Force (FMF) unit requires maximum adaptability and flexibility. Culture shock, although an overused cliché, adeptly describes what the average RP experiences when making this transition. Every experience, every sensation is starkly different. Only a few RPs have the distinction and opportunity to demonstrate that they can meet the challenge of FMF duty.

Mission of Religious Ministries in the Fleet Marine Force, Atlantic

The mission of religious ministries in the FMF is to provide for the cultivation, nurture, and practice of religious traditions and customs, to strengthen the spiritual lives of Marines and their family members, and to ensure that Marines are not deprived of their rights to the free exercise of religion.¹ RPs assigned to Fleet Marine Force, Atlantic (FMFLant), play a vital role in supporting religious ministries from the jungles of Central America to the arctic shores of Northern Norway. FMFLant RPs enjoy a rare opportunity to serve in a variety of challenging billets.

Challenging billets usually conjure up negative feelings, especially when uttered by the RP detailer. However, at FMFLant, challenging means: fulfilling, exciting, sometimes demanding; but always rewarding for the RPs who are willing to exercise self-discipline and apply themselves to achieve their potential. The intention of this article is to help RPs better understand what FMF duty is all about. Topics such as tactical preparation, mount-out preparations, physical readiness of RPs and ministries support will be covered.

Tactical Preparation

Assignment to FMFLant begins with a five-week School of Infantry (SOI) at Camp Lejeune, NC. The school provides RPs with the necessary skills to survive in tactical settings. It is demanding. Occasionally, RPs who lack self-discipline fail to complete the course. However, most RPs demonstrate the pride, professionalism, and *can do* spirit displayed throughout FMFLant and earn the title *SQRUNTS*, a combination of the words SQuid and gRUNTS.

Permanent Duty Assignment

Upon completion of SOI, RPs could be assigned to the following: 2d Marine Division, 2d Force Service Support Group, 2d Marine Aircraft Wing, 4th or

¹*Religious Ministries in the Fleet Marine Forces*, Operational Handbook Numbers 3-6 (OH 3-6), Quantico, VA: Marine Corps Development & Education Command, March 1985, p. 1-1.

6th Marine Expeditionary Brigade. Each unit presents its own challenges and opportunities.

2d Marine Aircraft Wing (2d MAW)

Chaplains and RPs of the 2d MAW combine for a team ministry to more than 17,000 Marines, Sailors, and their families. The 2d MAW has Marine Air Groups at three Marine Corps Air Stations (MCAS): Cherry Point, NC; New River, NC; and Beaufort, SC. Units of the 2d MAW deploy to Arizona, Nevada, Georgia, California, New York, Florida, Norway, Japan, Denmark and Puerto Rico. Additionally, they deploy to the Mediterranean as part of a Marine Expeditionary Unit. On each of these deployments, chaplains and RPs from the 2d MAW accompany their respective Marine Corps units. Flight line ministries, supported by Wing RPs, bring the Command Religious Program (CRP) to “where the Marines work.”

2d Marine Division

Assignment with 2d Marine Division could mean duty in the Battalion, Regiment, or Division Headquarters. The Battalion RP is an integral part of the Religious Ministries Team as he supports the provision of ministry, and provides personal security and transportation for the chaplain. A team in the truest sense, the chaplain and RP spend much time living and training in the field with the Marines they serve.

The Division Ministry Team’s CRP is necessarily centered around field ministries. The Regimental RP’s duty combines the skills of the Battalion RP and adds the responsibility of supervising the assigned Battalion RPs. The pulse center of Second Marine Division is the Division Headquarters. The senior RP assigned to Division Headquarters directs the training, coordinates the support of ministry and supervises more than 25 RPs and Marine clerks.

2d Force Service Support Group

Assignment to the 2d Force Service Support Group, provides the RP a challenge to RPs that is distinctly different from that encountered by his FMFLant counterparts. The mission of 2d FSSG is to support the units in the field. FSSG RPs carry supplies in support of Wing and Division ministry teams. They also assist the FSSG Command Chaplain in developing operational deployment supply blocks used by Marine Expeditionary Unit and Marine Expeditionary Brigades. Diversified support units such as 2d Medical or Dental Battalion, 2d Radio Battalion, 6th Engineers, or 8th Motor Transport Battalion are all engaged in meeting this responsibility.

Marine Expeditionary Brigade

Duty with the Marine Expeditionary Brigade combines all the elements of Division, Wing, and FSSG into one command. Elements from each are assigned to the Brigade when it is mobilized for deployment. The Brigade

RP manages the duties of RPs attached to the Ground Combat Element (Regiment), Air Combat Element (Marine Aircraft Wing), and Combat Service Support Element (Brigade Service Support Group). Depending upon the scope of the exercise/operations, the Brigade RP could have as many as 10 RPs to supervise.

Headquarters, Fleet Marine Force, Atlantic

A Senior Chief RP and a RPSA are assigned to the Force Chaplain's Office, FMFLant. Together, they support the Force Chaplain in the direction of religious ministries, Ministry Team Training, and staffing of Marine Air Ground Task Forces. Since the Force Chaplain is double-hatted as the 2d Marine Expeditionary Force (MEF) Chaplain, the Headquarters Ministry Team participates in all MEF level exercises.

Unit Training

The School of Infantry is only the beginning of the RP's tactical preparation. The Senior RP of each FMFLant unit is responsible to train the assigned RPs. Unit training schedules include the following topics: nuclear, biological, and chemical warfare (NBC), small arms qualification, tactical vehicle licensing, physical readiness testing, land navigation, tent erection, camouflage netting, Code of Conduct, participation in monthly road marches, and training on the Marine Corps Essential Subjects.

In FMFLant, every RP is required to pass the Marine Corps Essential Subjects Test (EST).² The test explores a variety of topics and examines the Marine's knowledge of essential skills. The Marine Corps EST is equivalent to the Navy's Basic Military Requirements (BMR).

Combat training is only part of the combat survival equation. The ability to get the right supplies to the right place at the right time is another key aspect of combat readiness. The RPs' ability to prepare mount-out supplies will determine the overall success of the deployed CRP.

Mount-Out Preparation

Except for a few questions on the advancement exam, the term *mount-out* probably does not mean much to most RPs assigned to the Fleet. In FMFLant, *mount-out* means: the ability to deploy a CRP to wherever the Marines go. Operational Handbook (3-6) titled: *Religious Ministries in the Fleet Marine Force*, lists the minimum supplies necessary for a 30-day combat supply.³

The RP is responsible to inventory these materials and ensure the minimum necessary supplies are on-hand, fresh packed in water-tight packages, marked, and ready-to-go. Mount-out box contents include:

- Sacramental & kosher wines
- grape juice

²Force Command Religious Program Standing Operating Procedures (CRP-SOP).

³OH 3-6, p c-1.

- altar breads
- hymnals & Bibles
- Jewish Scriptures & Prayer Books
- yarmulkes
- Sunday Missals, rosaries & cruciform medals
- candles
- The Book of Mormon
- The Quran (Koran)
- bulletins, Standard Operating Procedures
- CRP Lay Reader Resource Guides

The 30-day supply of consumable and nonconsumable items is to be used for combat only and is maintained in a locked mount-out box, ready for immediate embarkation.⁴ Operational supplies over and above those required for the 30-day combat mount-out box are used on deployments for normal operations. In the event of actual combat, the 30-day combat supplies are used until resupply channels are established. The effectiveness of any ministry relies on thoughtful planning and packing of mount-out materials.

Physical Readiness of RPs

Logistics is an essential element in the ministry team's preparation. However, it would be a wasted effort if the team members were not physically conditioned to deliver ministry in a tactical setting. To achieve this necessary state of readiness, every FMFLant RP pursues a vigorous personal physical fitness routine and participates in unit PT. Unit physical fitness training often involves organized sports, marches, running in formation, completion of *confidence courses*, and many other activities. Unit physical fitness training is much more than a time for participants to improve their physical state of readiness. It is central to the building of unit cohesion. Men who train together will endure and succeed together.

General A.M. Gray, Commandant of the Marine Corps, continually stresses the importance of physical endurance for his combat ready troops. Basically, it appears that running a few miles in silk shorts, T-shirt, and track shoes only proves a person can run a few miles in silk shorts, T-shirt, and track shoes. What it doesn't prove is whether that same individual wearing combat boots, body armor, helmet, carrying a full pack, and weapon can march 12 or 14 miles, dig a fighting hole, and be ready to fight. It also does not mean that the same individual can pick-up a wounded buddy and carry him to get medical help. Marines train to endure the rigors of combat.

FMFLant RPs take pride in their physical readiness. FMFLant RPs complete the Marine Corps Physical Fitness Test (PFT) which includes a three-mile run, pull-ups, and sit-ups. What is more, those RPs who successfully complete the Marine Corps PFT, School of Infantry, maintain an overall evaluation of 3.6, satisfactorily complete the Marine Corps EST, and obtain command concurrence are qualified to receive the *Navy Fleet Marine Force Ribbon*.

⁴*Ibid.*, p 6-6.

Ministry Support

The Religious Program Specialist Training Manual states: "The Religious Program Specialist Rating was established on 15 January 1979, and is designed to provide Navy chaplains with professional support personnel who are skilled in religious programming and administration."⁵

Additionally, the OH 3-6 states: "Religious Program Specialists perform general duties in the FMF in accordance with established directives for their rating. These duties include, but are not limited to, preparing and rigging for divine services, religious activities and religious education, office administration, budgeting and logistical matters, personal combat readiness, and preparation for embarkation and operations."⁶

From the preceding passages, it is clear that the primary function of the RP in a total Navy setting, as well as, in the FMF is *ministry support*. The principal difference between Fleet and FMFLant ministry support is that the *great outdoors* becomes the only chapel setting most FMFLant RPs ever see. In fulfilling a primary function as RP, one has to be totally flexible and resourceful.

FMFLant RPs rig for divine services in many different environments. They may be called upon to rig for services aboard ship (when embarked), using mess decks, ship's library, or weather decks; in a hangar while awaiting an airlift to transport Marines to the next exercise area; and in deserts, jungles, the woods of Camp Lejeune, or the frozen country side of Northern Norway. Regardless of the setting, FMFLant RPs are always on the alert to find a suitable place for worship services or religious education programs.

RPs rig for services, using the hood of their tactical vehicle, or salvaging empty MRE boxes to construct an altar, or stacking mount-out boxes for an altar, or using a portable altar, if available. Another major difference between a typical Fleet/Shore CRP and an FMFLant CRP is that the FMFLant CRP has to be *two-sided*; that is, it must be designed for the garrison setting (when Marines are home with families) and for the deployed setting (when Marines are deployed in ships or in the field).

Given all the possibilities an FMFLant assignment could bring, there is little chance for boredom. But there is an unsurpassed opportunity to grow professionally, stay physically fit, and to guarantee that every Marine has the opportunity to receive the ministry of his chaplain.

Welcome to the FMF! We are looking for a few good *SQRUNTS!* Do you qualify?

⁵Religious Program Specialist 3 & 2 Module 1, Personnel Support, NAVEDTRA 287-01-45-82, Pensacola, FL: Chief of Naval Education & Training, 1982, p 1-1.

⁶OH 3-6, p. 3-3.

The Gander Report: Training Issues For The UMT

Kenneth M. Rupp

On 12 December 1985, 248 members of the 101st Airborne Division (Air Assault) were killed in a military air disaster in Gander, Newfoundland¹. That crash and the response of care givers has been a focus of attention for learning how to respond effectively to tragedies of this type.

The tragedy focused at Ft. Campbell. The bereaved community was much wider. This extended community included families of the dead, survivors in affected military units, crash site workers, mortuary personnel at Dover Air Force Base, and a multitude of service providers who came into contact with the dead and bereaved. Chaplains at other installations quickly became involved in death notifications, funerals and some installation memorial services. Chaplain (MAJ) Troy Carter was among the Gander victims. His death raised the awareness of the Unit Ministry Team (UMT) members that "ministry of presence" can be personally costly.

The Gander Report

Shortly after the crash, a small research team was assembled under the pro-penency of the Walter Reed Army Institute of Research (WRAIR), the 101st Airborne Division, (Air Assault), and the Uniformed Services University of the Health Sciences. This team of Army and Air Force investigators went to the two principal locations of Ft. Campbell and Dover to observe and document responses of groups affected by the tragedy.

The Division of Neuropsychiatry at the WRAIR issued its Summary Report in December 1987. The report, entitled, *The Human Response to the Gander Military Air Disaster*¹, should be read by all those involved in

¹Wright, Kathleen. Ed. (1987, December). *The Human Response to the Gander Military Air Disaster: A Summary Report*. (Report WRAIR NP-88-12) Division of Neuropsychiatry, Walter Reed Army Institute of Research, Washington, D.C.

CH (MAJ) Kenneth M. Rupp is assigned to the Directorate of Combat Developments, Academy of Health Sciences, Ft. Sam Houston, Texas. His previous assignments include Ft. Carson; Schweinfurt, Germany; and Ft. Rucker. He is a graduate of CGSC and the year-long Clinical Pastoral Education residency at Brooke Army Medical Center. He is endorsed by the Evangelical Lutheran Church in America.

providing support services to those affected by such a traumatic event. Of itself, the report says, "this report is intended as one of those papers packed and carried to each duty station around the world, filed carefully under 'Just in Case' ..."²

The report is thirty-nine pages plus bibliography. It is divided into three chapters. Chapter One, "Troop Response," looks at the Dover, AFB mortuary operation, grief leadership, and unit reconstitution. Chapter Two, "Community Response," focuses on various community agencies, the Casualty Affairs and Survival Assistance Officers, the role of Chaplains, and the augmentation of community resources. Chapter Three, "The Mental Health Response," looks at the presence of outside observers and the Ft. Campbell Mental Health Response Plan. Chaplains are mentioned on thirteen of the pages and relate to issues on others. The section on the "Role of Chaplains" makes some twenty recommendations for utilization of chaplain resources in response to tragedies such as Gander. The amount of space given in the report to religious support issues reflects the important role the Unit Ministry Team (UMT) can play in crisis preparation and post tragedy support. Unfortunately, the research team makes little reference to the chaplain assistant or the idea of the UMT. References simply refer to chaplains. The report would be stronger if it included the UMT as a whole. Consideration of chaplains and chaplain assistants as separate groups could still be done, as well.

This article has three purposes. First, to highlight the report and commend it to all UMT personnel for reading. Second, to apprise UMT personnel of the implications for ministry expressed in the WRAIR report. Third, to suggest training issues and strategies to support the type of recommendations made in the report.

Another important document to come out of the Gander experience is the UMT Crisis Ministry SOP which organizes the policies and procedures followed at Ft. Campbell. This document contains service bulletins, schedules, milestones, and checklists helpful at such a time. Those interested should get a copy of this document through the Staff Chaplain at Ft. Campbell.

Reading the WRAIR report, I concluded that the UMT at Ft. Campbell provided excellent pastoral care. Many hours spent with family members and unit personnel enabled these people to receive emotional and spiritual support so crucial for facing their futures. Because of the Ft. Campbell experience, other UMTs can become even better prepared for such events. This report can help in the preparation. I hope this article can also.

The Report Findings

The Executive Summary of the report shares four basic findings from the research. They are: (1) The military is not psychologically prepared to deal with death in any significant numbers. Most of our current Army entered service since Vietnam and lacks combat experience. (2) The Army lacks a

²*Ibid.*, p. 2.

clear doctrine for reconstituting Army units which have suffered severe losses other than the system of individual replacements. Ft. Campbell developed a new model moving groups of soldiers from established units into the decimated battalion. (3) Despite the mass of literature available on disasters, grief reactions, disaster worker reactions and organizational responses, there is no central depository for such information. (4) There will be a next time. Given the reality of terrorist activities and the need to move rapidly large numbers of troops, a tragedy such as Gander will occur again.³

The report suggests the following four lessons from Gander as relevant for all such cases. (1) Attention during a crisis focuses on the bereaved immediate family, but not on the large number of others who suffer but who are neglected. Two such groups who could profit from professional consultation are troops in the units and senior leaders. Difficulty accessing these groups will make it easy to neglect them in a future crisis. (2) Other neglected groups include service providers such as body handlers, family assistance officers, security police and chaplains. Planned intervention should be established. (3) Most professional mental health workers lack adequate mass casualty training and therefore become a seriously underutilized resource. (4) Effective grief leadership is essential.

These findings and lessons form the background for future training and preparation for combat or additional mass casualty situations.

Ministry Recommendations

The summary which follows, highlights ministry recommendations made in the report.

Times of tragedy stretch personnel resources beyond capacity. Resources quickly diminish as chaplains go throughout the local community, the mortuary site and various funeral locations. When the tragedy leaves survivors, chaplains will be tasked to visit the disaster site and the hospital. As this happens, the demands placed upon the Chaplain Assistant for support and assistance magnify.

The report addresses this resource problem by recommending the early requesting of reinforcements "from the respective Command Chaplain, Chief of Chaplains, and local civilian clergy, if only in a standby capacity."⁴

The idea of reinforcements is important. We are organized to support this. MACOM chaplains can assist with personnel from their staff or by requesting assistance from a neighboring installation. Perhaps a support plan could be established whereby installations are identified as back-up support for each other.

Additionally, relying on other installations to implement the normal funeral coverage plans would limit the travel for chaplains at the affected installation. A mass casualty is also an opportunity to implement a modified mobilization plan by involving Reserve Component chaplains as additional

³*Ibid.*, pp. 1-2.

⁴*Ibid.*, p. 27.

resources. Staffing and using the emerging TOE 16–500 Chaplaincy Support Teams as well as IMAs provide established resources trained to support existing resources. The point is simple: contingency plans need to be developed for rapid infusion of additional personnel resources should the situation require them. The installation staff chaplain remains in charge of his assets. The contingency plan simply allows him access to additional resources. He can retain the choice of whether or not to request assistance.

The report organizes its ministry comments and recommendations around the following target constituencies: (1) the dead, (2) the unit, (3) the family, (4) others in helping roles, and (5) the military community. What follows is a quick highlight of the recommendations with some comments. The final portion of this article will address some of the training issues evoked by these recommendations.

(1) **The Dead:** The focus is “to give a presence of dignity and compassion during the identification process and to conduct proper military funerals/burials.”⁵

Four-hour shifts are recommended for chaplains sent to the mortuary location. Awareness of religious requirements for various faith groups is crucial for these chaplains. Chaplains selected for this mission, the report suggests, need to be prepared for a quick departure to the site. They also need to prepare themselves for the sights, sounds and smells of this difficult work. This will be an extremely difficult mission for those assigned. It is also a mission that doesn’t get discussed much when the topic of mass casualties is raised.

(2) **The Military Unit:** The chaplain’s role is to provide appropriate religious rites and spiritual support for the injured. For the uninjured, consolation and a chance to share are important.

The report also points out the value of increased chaplain visibility in places where soldiers gather and a chance to talk with newly arrived soldiers. Familiarity with these locations, whether it’s the unit dining facility or pool hall off post, may be helpful in preparing for such an event. Chaplain involvement with newly arrived soldiers takes on increased significance as replacements arrive in the tragedy-stricken unit. This is a good time to establish visibility and recognize the fear and reluctance some will have as they arrive under unusual circumstances.

Memorial services continue to be a positive resource for units and individuals to handle grief and gain a sense of closure. The report supports services in all units affected by a tragedy. Installation level services are important in large tragedies. For most, memorial services have been of the highest priority in the face of tragedy. They are a significant form of ministry.

(3) **Family Members:** The report recognizes that chaplains are an important part of the team, seeking to support the surviving family members. Counseling, referral, visiting, and support groups are cited as valuable.

An important support requirement identified is the need to increase the staff at the Staff Chaplain Office to handle the increased volume of

⁵*Ibid.*, p. 27.

phone calls and mail which can be expected. A log of various expressions of concern and support will be helpful. The visibility of the Chaplain Office is increased in time of tragedy. Many will find a way to contact the chaplains.

The report identified a lack of training in emotional or psychological support to grieving relatives for Survival Assistance Officers. "Chaplains and Survival Assistance Officers should work together as a team with at least one joint home visit to an affected family. A chaplain's presence is especially important at the initial, formal death notification visit."⁶

In my experience, riding out to the family home with the SAO is often spent talking about how we might respond to various family reactions. This talk helps me prepare for the unknown. I believe it helps the inexperienced SAO prepare, as well.

A related recommendation is that "all affected families should be contacted personally by a chaplain."⁷ This is one recommendation which gets at the heart of religious support for our people. This would be a good place to directly involve our Chaplain Assistants. Teamwork at this point is important as the UMT tries to relate to the varied needs of family members. It will also help bond the UMT in a unity of mission.

Visitation of families will require sensitivity to the special needs of those left alone by the tragedy, children of sole parents, and those without sufficient support resources. Visitation will assist the UMT to make referrals and recommendations for support from various agencies responding to the tragedy.

(4) Others in Helping Roles: The UMT also will provide care for others in the helping roles. One common theme in literature about recent disasters in civilian and military settings is the need to recognize the stress experienced by rescue workers and other care givers. This includes the need to address stress in the UMT. Planning for this within the response to the tragedy will reduce evidence of Post Traumatic Stress Disorder. The basic requirement is for care givers to recognize their own humanity and the reality that they, too, have emotional and physical needs to address in the aftermath of a tragedy.

Personnel effectiveness over the duration of a crisis is improved if one recognizes the need for receiving as well as giving ministry in such a crisis. No one person has to "do it all". Burnout can be avoided by building into one's schedule time for rest, nutrition, and sharing feelings with another. Chaplains can help other care givers do the same and certainly need to be open to receiving such care. Our biggest hurdle may be to trust others to continue ministry while we re-energize. We need to affirm that the ministry is God's, not ours, and release control.

A good role for a visiting chaplain from the MACOM or neighboring installation could be to provide the personal support needed by the staff chaplain and help insure the other chaplains get the breaks they need.

One value of a strong UMT will be the ability of the chaplain and chaplain assistant to look out for each other. This will reduce catastrophic

⁶*Ibid.*, p. 28.

⁷*Ibid.*

burnout as the UMT carries out its mission. Familiarity with our battle-fatigue concepts will be valuable.⁸

The report recommends that health care workers arrange to meet and train together before a tragedy occurs. The relationships developed will assist positive working relationships in the face of crisis. This will also illustrate the availability of the UMT and an awareness of our abilities. Support is voiced also for providing special worship services for specific care giver groups such as the Military Police, the Survivor Assistance Officers, and Chaplains. The suggestion indicates that each group of care givers might have special needs which can be addressed in worship. These suggestions have value for inclusion of the chaplain assistant.

The final comment in this area reflects the reality that many will look to the chaplain for a reliable report of events. Therefore, it is deemed essential that the senior chaplains work closely with the Public Affairs Office for news updates.

(5) The Military Community: This segment of the report concludes by identifying helpful ways to interface with the community. It was found to be important to have a chaplain sit on the committee to screen requests for financial assistance from the donated funds. The chaplain section will also receive donations of food, toys, etc. and become involved in processing requests for assistance.

The availability of helpful religious literature is also important at this time. It would be wise to have grief oriented literature in stock year-round. Perhaps a "crisis box" could be maintained containing appropriate literature and supplies for such a tragedy. As with mobilization deployments, it is too late to buy supplies when the alert begins.

A final suggestion encourages keeping one chapel open twenty-four hours a day. In a crisis the availability of a quiet place may be very important for our soldiers and families. Some installations do this routinely. Others will need to give it consideration.

Training Issues

The researchers' comments about ministry are helpful for understanding the kinds of activities which help people to face a crisis. It is important to move beyond the list to the development of the needed skills. The list of recommendations takes on a new meaning when viewed through the perspective of training.

The last section of this article highlights some training issues and some suggestions. We have sufficient talent at each installation to train the skills and expand the knowledge base of the UMT. Some of the training already exists. My hope is that the training will continue to expand.

(1) Grief Leadership: The report recommends that formal classes on grief leadership be instituted at Army schools such as "the Sergeants Major Academy, the First Sergeant Courses, and the Medical and Chaplain Schools".⁹ The focus is to teach senior NCOs to help junior leaders antici-

⁸See FC 16-51 *Battle Fatigue Ministry*.

⁹*Ibid.*, p. 12

pate their role in restoring unit morale following tragedy. The Academy of Health Sciences and the Chaplain School include in their courses modules on battle fatigue, stress, and grief. This needs to continue. Course material is similar at both schools. This provides a foundation for continued training at the installation level. I think it also suggests that we find ways to cross-train in these areas with our medical and mental health peers. All UMT personnel have a shared responsibility in the area of grief leadership. Continued training will be valuable for our battlefield ministry, as well as for peacetime crises.

The focus suggested for grief leadership training is basic. "What does a leader say or do that soldiers will find helpful and what words and deeds fail, despite best intentions?" Training in grief leadership belongs in all Army schools.

Coupled with this is a recommendation for each company level unit experiencing loss to include in its training schedule within two weeks of the tragedy, time for assessing unit morale and training soldiers in grief management. The focus is on enabling soldiers to cope effectively with the tragedy by sharing among themselves and with others who have experienced similar tragedies. The report suggests: "The POC for these training activities should be the battalion Command Sergeant Major, in close collaboration with the battalion chaplain."¹⁰

This is clearly a worthwhile enterprise and the battalion chaplain is a likely resource. One question comes to mind: "How many battalion chaplains have a simple lesson plan in mind for doing this?" A quick call to the brigade chaplain might not produce a plan or support materials, either. To implement this valuable suggestion requires advanced planning as to what such a class might include. Each chaplain has the ability to develop such a class. In the face of other ministry requirements following a tragedy, we might not have the time. Additionally, are we familiar enough with the material to lead such a class if we are involved in a deployment and can't get back to our libraries?

The topic of grief management is an excellent topic for a UMT Training Conference or even for chaplain training classes in a unit before a tragedy occurs. Why not devote a monthly training conference to the task of producing the material needed for such a grief class?

(2) **Trauma Resource:** One leadership strategy affecting chaplains is the recommendation that "individuals who have been trained in the human responses to death and tragedy (mental health workers, hospital staff chaplains, and family service workers) should be available and actively involved at the site."¹¹ Clearly, a ready resource for the installation chaplain is anyone with specialized trauma training. To start the list, is anyone trained in Clinical Pastoral Education (CPE) or hospital ministry? The hospital UMT faces trauma issues on a daily basis. They live in an arena which is also a valuable training location for chaplains with limited trauma experience. Chaplains at installations with limited emergency or trauma require-

¹⁰*Ibid.*

¹¹*Ibid.*, p. 10.

ments at the medical facility would find an occasional night at a civilian hospital a valuable training experience.

Another good resource in crises dynamics is the Family Life Center Chaplain. The training received by these chaplains can also be shared with other chaplains in didactic and experiential training.

(3) **Religious Requirements:** Respect for the dead has always been an important value for the American military. In a tragedy such as Gander, some chaplains will find themselves at the morgue insuring that proper respect is shown for the religious requirements of the deceased. How many of us are prepared for the gripping emotional aspect of this experience? How many are prepared to answer questions about death and funeral requirements of religious groups other than our own?

Respect for the dead is also shown in the conduct of the memorial services or the funeral. Getting chaplains together for a training event on the conduct of a military funeral will probably not be very popular. However, review of the procedures is an important part of our ministry. In our own experiences, we can accept excuses for things not working well in some areas, but a funeral is not one of these. Maybe we should practice occasionally with the funeral detail drilling behind the barracks. To attend funerals conducted by our peers and review the procedures afterwards would be helpful.

(4) **Theological Basis:** The report doesn't address theology. That is not its purpose. However, the theological basis for ministry in crisis would be a good issue to discuss. Understanding the motivation for what we are about as a Unit *Ministry* team is crucial. This, too, can provide a valuable training experience.

(5) **Spiritual Triage:** Identifying and ministering to the spiritual conditions of tragedy survivors and victims is related to the previous point. A valuable learning for us would be for researchers to include data collection on the spiritual status of those experiencing the tragedy. Identification of the spiritual condition of people will improve our ability to provide the type of spiritual support needed. The topic of spiritual triage has not been clearly addressed even in the civilian community. More attention is needed here as we identify how to minister to the varied needs of those we serve.

(6) **Hope:** How do I proclaim hope when I, too, am frustrated and angry at the events of a given crisis? This will become more difficult when we are closely associated with the unit or families involved in a tragedy. Our own self-awareness in the face of tragedy and trauma is important. Developing training experiences to facilitate this awareness will be valuable. Our answer to the question posed will probably come out of our own spiritual condition. How ready are we individually to search for an answer to our dilemma of proclaiming hope while healing our own hurt.

(7) **Practice: A Suggestion:** Ministry is experiential. It seems to me that the training we do before the crisis will be valuable preparation. The learning we draw out of the crisis will be valuable for the next one. Practicing the skill, rather than saying, "I saw the movie in the Advanced Course," is what we need. The opportunity is ours to design creative experi-

ential training events which will fine-tune our ministry skills and prepare us to minister under crisis situations. All of this training has a valuable role to play in preparing us for the battlefield ministry.

If I am experiencing a medical trauma, I want to be seen by a doctor who has prepared for this trauma and developed his skill with practice. I would be much less enthusiastic about a doctor who went to a seminar once or read a book on it but had not yet had time or desire to practice.

The daily newspapers are filled with various traumatic events. We don't have to look far for a real life scenario. Shootings, car accidents, explosions, air and train crashes are all too frequent. What would happen if an installation chaplain called an early morning alert for the UMT and began organizing and performing spiritual support for victims of trauma? How would he rate this experiential training at the end of the day? What readiness rating would he assign to the UMT?

Conclusion

Our colleagues at Ft. Campbell have set high standards for ministry in the face of tragedy. The report issued by the Walter Reed Army Institute of Research helps identify issues that all of us need to consider before a time when we, too, are faced with this type of crisis ministry. If the report conclusions are correct, there will be additional such tragedies and the Army is not prepared psychologically to deal with death in any significant numbers.

I have two suggestions for the researchers on a future mission of this type. First, give us some more insight into the activities of the chaplain assistant. As we struggle to develop new tasks for the assistants, we need help in determining how effectively this is working. Second, since so much of the reported issues in events such as Gander have an impact on the work of the UMT, putting a chaplain, senior chaplain assistant, or both, on the research team would give us the capability to gather more insight into the content as well as the practice of ministry at such a painful time.

The doorway is open. While other aspects of ministry are also important, few will be more meaningful or emotionally charged than the ministry to soldiers and families in the face of death.

The WRAIR report is a helpful document to assist the UMT to learn from the past and prepare for tomorrow. As the report suggests, carrying it around the world in the file marked "Just in Case" is a good idea. Training how to use its recommendations is even better.

Book Reviews

Sober Spring: One Family's Struggle with Addiction.

Robert F. Bollendorf, Ed.D.

Chicago: Buckley Publications, 1988, 166 pages, \$4.95 (paperback).

Dr. Bollendorf is a Professor of Human Services and the Director of the Drug Education Center at the College of DuPage, Glen Ellyn, Ill. He is a registered psychologist practicing in Lisle, Ill.

This is a deceptively simple book. Using a presumably fictional family suffering from the behavior of an alcoholic father, the author describes the frightening, painful process of intervention. In the background the old family physician, Dr. Josh, is dying. Molly, the wife of alcoholic Hank, has grown to love Dr. Josh, and does not recognize until the end how her husband's chemical dependence has benefited her in this friendship.

The major part of the book is devoted to the intricacies of planning, setting up, rehearsing, and conducting the intervention. Using Vernon Johnson's intervention model (from the Johnson Institute), Dr. Bollendorf explores the feelings of the family and friends as they approach intervention day.

Jack Peterson, the intervention counselor in the book, examines with the family the possibility of the intervention's failure. They discover that even if the alcoholic refuses to enter treatment, he can no longer live in his world of delusion. The family can begin their own recovery armed with their new awareness and openness, with or without the alcoholic.

The intervention works. Hank goes into treatment. Dr. Josh dies. Molly grieves, both for her friend and the loss of an alcoholic. The book closes with a vision of hope for the family. Recovery is a process that will take time, but with time and commitment by the family it can succeed. *Sober Spring* is worth reading by anyone who works with families or individuals suffering from alcoholism.

Chaplain (LTC) William L. Hufham
U.S. Army

What Men Are Like

John A. Sanford and George Lough, Ph.D.

Paulist Press, Mahwah, New York, 1988, 315 pp., \$12.95

John Sanford has already popularized and applied the concepts of Carl Jung to many areas of personal growth and challenge. George Lough is also a practicing psychologist with Jungian orientation. Together they have created this intriguing and readable book about men.

The authors take a developmental approach to their subject. The uniting concepts which bind the work together are the 'Anima' and the 'Shadow.' The Anima is a powerful feminine companion within the male psyche. The Shadow side represents all the qualities that could have become part of our egos, but have been denied. For example, why do we choose a certain kind of work? Why do we choose to have a mid-life crisis? These and many other fascinating aspects of the male psyche come to light in this book.

"The eye sees not itself, but by reflection only," says Brutus. So Cassius held up the mirror so he could see areas of his life unknown to him. Thus our authors hold up a mirror so the light can fall upon hidden areas of our lives. But the light doesn't find us as crystallized fossils, or darkened and faded photographs, or even fate-condemned pilgrims. We delightfully see ourselves as a living person called to really be free by taking the risk and the responsibility for our own lives.

This book is equally a tool for personal meditation or professional enrichment. It can also be used as a handy reference and guide to the Myers-Briggs instrument as well as a good overview of what goes on in the lives of our male counselees.

Chaplain (MAJ) Charles E. Gunti
U.S. Army

Archaeology and Biblical Interpretation

Leo G. Perdue, editor

John Knox Press, 341 Ponce de Leon Avenue N.E., Atlanta, Georgia 30365; Cost: \$24.95 ISBN 0-8042-0003-3 hrdbk, 365 pp.

19 essays by Jewish and Christian archaeologists explore the relationship between archaeology and Biblical interpretation. The book is not all about excavations; it is also about us, the society that produces the excavators. This review examines 2 of the essays.

The first, by George Mendenhall, explains the purpose of the book and the discipline of archaeology. He asks why, in view of the enormous effort and cost to recover a knowledge of the ancient world, and the subsequent discovery that human nature in that world differed little from our own, do we even bother to do archaeology?

First, he answers, we study artifacts because they teach us about ourselves. We learn, for example from the changes of religion in the ancient past, that the much feared secularization of our society has not taken place.

What has happened is a radical change in what we consider sacred. The secular state has become sacred, and the Western world has made the nation the new god.

Second, we do archaeology because it is the only way to combat "chronological provincialism." Mendenhall imagines that an ecologist would doubt the relative value of studying artifacts in view of the immediate environmental crisis. The archaeologist would reply to such a chronological provincial that ecological calamity in the Bible is understood as the consequence of human greed. Natural disaster in the ancient world was not an "act of God" as we today use that phrase. "Acts of God" are mentioned in real estate insurance policies as random catastrophes for which no one need accept blame. In the Bible, however, environmental destruction is the result of irresponsible human behavior for which there was plenty of blame. The "greenhouse effect", our current apocalyptic nightmare, is caused by human desecration of the environment. Mendenhall makes the point that the ecologist could profitably draw insight from the archaeologist's interpretation of ancient life to prevent the impending "greenhouse" doom.

Third, archaeology keeps us from interpreting the Bible according to our current obsessions. Feminist, liberationist, social activist, fundamentalist, evangelical, charismatic, liturgical, and free-church interpreters are all tempted to read scripture through their own parochial interests. Archaeology calls the Bible reader to examine the history of the people described in the text. It requires the reader to take note of all the facts in the world of the Bible. It is the ultimate antidote to eisegesis.

Abraham Malamat's essay, "The Last Years of the Kingdom of Judah" recounts Babylon's capture and destruction of Jerusalem in 586 B.C.E. He seems to answer all the questions anyone has ever had about that subject and many one never thought of.

Jeremiah was arrested leaving Jerusalem during a temporary lifting of the siege. The prophet argued against the injustice of arresting a man simply for going to visit Benjamin, his homeland. That territory, however, was still in Babylonian control, archaeology has proven. So, the charge against the prophet of deserting to the enemy may have seemed quite believable to the city's defenders.

The different census totals of exiles given in different parts of the Bible probably stem from the different phases in which the Bataan-like marches were conducted.

The Bible is accurate when it tells how long it took Nebuchadnezzar to travel from Babylon to Jerusalem in 597 B.C.E. 25 kilometers was the standard marching day of a Middle East army, and at the pace the King would have reached Jerusalem from Babylon in the given number of days.

Jerusalem may have been the Babylonians most difficult campaign, and Nebuchadnezzar put his best generals in command there. Many of their names show up later with promotions in the Babylonian Chronicles.

The book is not quickly read. The preacher will not find sermon starters here. He/she will, however, be made aware of archaeology's importance to the present life of church and synagogue.

**Commander Roger W. Pace, CHC,
U.S. Navy**

Satanism

Ted Schwarz & Duane Empey

Zondervan Books, Zondervan Publishing House, Grand Rapids, Michigan, 1988. (paperback)

Ted Schwarz and Duane Empey are journalists. Schwarz has authored more than 50 books and Empey is a free-lance television writer from Burbank, California.

This book makes no pretense at being scholarly. It is sensational journalism akin to the television special done by Geraldo Rivera on the same subject. Using the press' license to speak freely, the authors identify no sources and fly loose and easy with facts. Theirs is an effort to provide "an overview of contemporary Satanism and the people who have chosen to worship the Adversary."

Schwarz and Empey cleverly structure their book around devil themes: Devildom West, Devil Lore, Devil-bride, Devil-tongue, Devil-dancer, Devil-advocate, Devil-games, etc. The most repulsive violence associated with Satanism is described in lurid detail. Torture, murder, rape, child sexual abuse, ritual killings—usually followed with a reporter's question—Was there a connection . . . ? Did it happen out of devotion to . . . ? and some insipid comment like "No one can really say. . . ."

Among the featured leaders and devotees of Satanism are Alan and Heather Cambridge, Ted Rabouin, Anton LaVey, Michael Aquino, Jayne Mansfield, and a ritually abused girl named Jessie. Some escaped the clutches of Satanism to reveal the inside story, others continue within Satanist cults.

What bothered me most about the book were the authors' gratuitous comments interspersed throughout the text. Examples:

Although some Satanists are violent and perverted, most are not."

The lure of Satanism is that there is no wrong.

A full Navy honor guard was present [at the funeral of a Navy Satanist], a fact that was tacit approval of Satanism by the military.

Essentially the main difference between Christianity and such groups as the Temple of Set and the Church of Satan is that Christ was the suffering servant.

They are not modest about their work, concluding, "We have put together what may be the most accurate and objective overview of the subject within recent years."

Unfortunately, they have provided a work that lacks depth, accurate scholarship, and objectivity. A work with these qualities is needed, especially with the airing of the Rivera special and the imminent attraction of the curious and the searching by such publicity. There is little in this book to commend it to the serious reader.

Chaplain (LTC) William L. Hufham
U.S. Army

The Abilene Paradox and Other Meditations on Management

Jerry B. Harvey

Lexington Books, D.C. Heath and Company, Lexington, Massachusetts in association with University Associates, San Diego, California, 1988, 150 pages, \$19.95.

Jerry B. Harvey is professor of management science at the George Washington University, Washington, DC. He is a graduate of the University of Texas with a Ph.D. in social psychology.

Many readers will recall the famous "Trip to Abilene" story which has been put to video tape and has been shown at the U.S. Army Chaplain Center and School in various instructional courses. Dr. Jerry Harvey, author and professor, has written a compendium of management meditations, using his "Abilene Paradox" as the centerpiece chapter in this new book.

Dr. Harvey has an engaging style of writing which utilizes his Texas heritage to its fullest. He uses it very effectively to open up his reader to his unique approach to organizational management. He has the sermonic power of a Southern Baptist, and the Biblical knowledge of a Missouri Synod Lutheran, and when combined with his "down home" style of writing, he sets you up and then hits you with his best shot. These meditations focus on the state of corporate morality in terms of managing agreements, turning persons into phrogs (how people become bureaucrats, behave, miscommunicate, and why organizations support phrogs), as well as alternatives to prevent one's falling into the swamp and becoming a phrog.

The chapter entitled "Captain Asoh and the Concept of Grace" is worth the price of the book. Here Dr. Harvey targets the military personnel evaluation reporting system as typical of the "lack of forgiveness" among most organizations. He traces the results of an organization's reluctance to forgive mistakes, quotes Christian theologians in defining the concept of Grace, and then lays out the story of Captain Asoh, the Japanese airline pilot who landed his DC-8 in San Francisco Bay. The sermon he derives from that is as good as any preacher could do using the text from John 8:1-11 where Jesus forgives the woman caught in the act of adultery.

In other meditations he employs the example of an "Eichmann in the Organization" (chapter 6), and "Group Tyranny and the Gunsmoke Phenomenon," (chapter 7). His penetrating insight and vast experience in consulting organizations on management give solid credibility to his theories. Reading this book will furnish you with a new perspective on how companies and organizations function and why. If you find yourself feeling like a phrog, you may have been convicted by the "sermons" preached so eloquently by the (Reverend) Dr. Jerry B. Harvey.

Chaplain (MAJ) Granville E. Tyson
U.S. Army

Chaplain at War

The Reverend Kenneth Oliver

Chichester, West Sussex, 1986. 116 pages. 8.95 Pounds (hardback).

The author joined the Honourable Artillery Company as their chaplain prior to World War II and served with them throughout the war. He retired from active service in 1960.

Chaplain Oliver's story is sensitive and inspiring. His twenty years of service in the British Army Chaplaincy covered the difficult years of World War II. He describes a ministry in preparation for war in which he had to learn by doing. His unit saw action in some of the most intense struggles in North Africa.

Chaplain Oliver deals with the practical needs for ministry in battle, ranging from such mundane things as transportation, fuel, food, and rest to the most spiritual aspects of pastoral care and sacramental ministry. In the North African desert he often had to intersperse worship opportunities when the soldiers had a spare minute to pray. Regarding these services he comments,

I suppose it was the stark simplicity that made the service so moving. The congregation, usually quite small, stood around in a semi-circle and knelt to receive. At these moments God seemed even closer than in a building and the war seemed a long way off.

The reader leaves this book with the clear impression that Chaplain Oliver was a dedicated servant of God, providing for the religious needs of the soldiers of Great Britain in their most trying moments. His service as a chaplain is best summed up in his own words:

To a chaplain, a private is just as important as a general and, although the chaplain had the privilege of officer status, he had to make sure that he approached all ranks in exactly the same way.

Chaplain Oliver concluded his distinguished career as Assistant Chaplain-General of the Royal Army.

Chaplain (LTC) William L. Hufham
U.S. Army

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